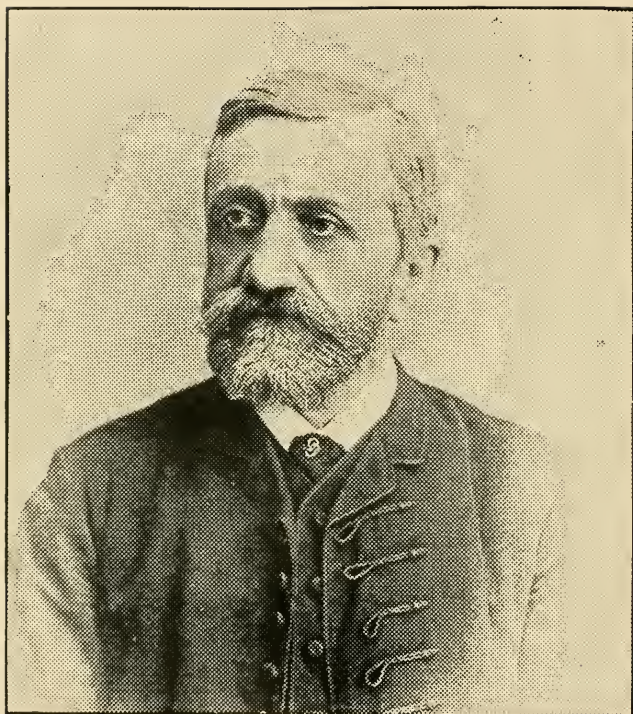


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HISTORY OF THE REFORMED CHURCH OF HUNGARY

BY
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HUNGARY. CONDENSED TRANSLATION BY REV. LOUIS NANASSY
OF YOUNGSTOWN, O.

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HISTORY OF THE REFORMED CHURCH OF HUNGARY.

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§ 1. *The Division of the History of the Hungarian Reformed Church.*

This history is to be divided into two parts:

(a) The reception and victory of the Reformation from the beginning until the fall of the dynasty of Prince Rákóczy (1517–1660).

(b) The suffering state of the Church and the gradual release of the same from the fall of the dynasty of Rákóczy until the present time (1660–1906).

PART FIRST.

I. THE BEGINNING OF THE REFORMATION.

§ 2. *The First (Lutheran) Traces of the Reformation at Buda; the First Measures Against It.*

The ninety-five Theses of Luther caused an echo at Buda, capital of Hungary. Margrave *Brandenburg*, the uncle and military instructor of King Louis II., showed sympathy with the new ideas; in like manner the German lords, belonging to the royal court, among whom was *Pempflinger*, with his daughter *Catharine*, courtlady to the queen. Even Mary, the young queen, looked on with favor, when Luther arose against the abuses, and she winked at the scourging of the pope and cardinals by her preacher, *Cordatus*. But when he was accused by

the internuncio, the queen was compelled to dismiss him from office. Cordatus then went to Luther and from Wittenberg sent John, his commissioner, to Hungary in order to spread the writings of Luther. The Hungarians captured and burned him at the stake, together with his books.

In spite of this dreadful event Cordatus returned to Buda in 1525, having confidence in the protection of the royal court, and with Kreislinger, priest of Buda, began openly to proclaim the Gospel. But both were captured and lodged in jail. Although through the influence of the court Cordatus was set at liberty, he had to leave Hungary forever.

Henkel, the learned courtpreacher, who was called to fill the place of Cordatus, also sympathized with the Reformation, but sowed the seeds of the Gospel more cautiously than his predecessor. He accompanied the queen to the imperial Diet of Augsburg, in 1530, and there preached the spirit of the Gospel. But Mary, by the request of Charles V., her uncle, had to discharge her favorite priest. Ferdinand, her other uncle, also endeavored to draw her away from the Reformation. But the queen in her soul remained faithful to Luther, who being informed of her attachment to the Reformation, forwarded to her the translation of four psalms and a song in order to console her, after the fatal fall of her husband, Louis II.

Under the influence of Queen Mary and Margrave Brandenburg the Reformation spread rapidly among the burghers of Buda. The council of the city, as early as 1552, called *Speratus* to be minister. He had been driven out of Vienna on account of his evangelical teachings. In the high schools scholars brought from abroad—like Grynæus, a friend of Melancthon and Windschemius—taught the principles of the Reformation to the youth.

It was but natural that the heads of the Roman clergy arose immediately and most vehemently against the Reformation, which menaced their church to its foundation. They even aroused the nobility, representing the bulk of the nation, headed by *Verböczi*, the famous lawyer and supreme royal judge. He

objected on grounds of patriotism to the Reformation of German origin, and set himself against the German courtiers espousing it. As the delegate of the king he was present at the noted Diet of Worms (1521). He invited Luther to his table and disputed ardently with him. He printed Monk Ambroise's work written against the doctrines of Luther. He wrote the preface to the same, in which he called upon Louis II., as fitting a valorous king, to exterminate the "Lutheran contagion" from his dominion. The Diet of Buda in 1523, being under the influence of Verböczi and Szapolyai, made a law that the king as Catholic sovereign should punish all Lutherans, their patrons and adherents, with decapitation and confiscation. To the councils of the cities of Sopron and Bartfa an ordinance was sent forbidding under penalty the reading of the books of Luther. Royal commissioners gathered and burned the writings of Luther at Sopron. In consequence of the resolution of Buda, *Grynæus* and *Wind-schemius* were driven away from their chairs and became the ornaments of schools in other lands (*Grynæus* at Basle, *Wind-schemius* at Wittenberg).

The rage against the Reformation reached its highest point at the riotous Diet of Rakos in 1525, the leader here being Verböczi, the elected palatine. The fourth article passed here ordered that every Lutheran be driven out of the country and if any were found at any place, they might be captured and burned not only by ecclesiastical, but also by laical persons. For this law Pope Clement VII. honored the palatine with a congratulatory letter. In consequence of the law passed at Rakos the council of Buda burned one and Verböczi burned eight Lutherans.

On account of these severe ordinances and cruel proceedings the Reformation was indeed suppressed in the capital of Hungary. In the beginning of the Turkish dominion the first Protestant congregation and school were organized at Buda and they existed till the recapture of the city (1686). With the restitution of Christian supremacy they ceased again. Its

church building, which had been laid in ruins under the siege, was surrendered to the monks by King Leopold. The Reformed Church was not reorganized at the capital until 1796.

§ 3. *The Extension of the Reformation from 1526 till 1541.*

After the battle of Mohacs, in 1526, the nation could not agree as to the election of the new king and the country was divided into two parts. Two kings were elected—the national party elected John Szapolyai and the Hapsburg party Ferdinand. Civil war broke out between the two parties and kings, and amid the continual contest and struggle the Reformation extended rapidly, because without outward oppression and violence the people could freely receive the long expected truth of the Gospel.

At first both kings issued severe ordinances against the Reformation. King John menaced the Lutherans with confiscation. In consequence of his orders pastor *Nikolai* and teacher *Gregori* suffered martyrdom at the stake for their faith (1527).

The ordinances of King Ferdinand sounded more strongly; the monks leaving the cloisters and taking wife were to be put in jail; those who rejected the veneration of Mary the Virgin to be sentenced to death, as well as the ministers who administered the communion in both kinds; the building, in which it happened was to be razed. But when both kings perceived that the Reformation was spreading without stoppage, as it were the morning light, and that those nobles whom they sorely needed to strengthen their royal power were becoming converts to the purified religion: both failed to set themselves energetically against the Reformation or to enforce the ordinances. The kings were compelled to be patient and tolerant, and so the magnates, nobles, cities and common people turned over in crowds to the Protestant faith.

In the territory under Turkish dominion the individual was allowed to follow his religious conviction. Even the Turks were more favorable to the puritan Protestantism than to the

Roman Catholics, whom they were inclined to class as idolaters on account of their attitude as to the pictures and saints.

It was of great importance to the quick expansion of the Reformation that, especially after 1530, the Hungarian youth—even older men too—turned in great numbers to the university of Wittenberg, where by immediate contact with the Reformers they received a new spirit and view of the world and became in Hungary the bold preachers of the same. From 1552 till 1560 the number of Hungarian students who heard the words of the Gospel at Wittenberg amounted to nearly fifteen hundred. Armed with science and faith, aglow with apostolic enthusiasm, with courage to endure as martyrs, these, teaching in the national language, became the greatest of the Hungarian reformers and conquered the hearts of the lower and the upper classes for the Reformation.

§ 4. *The First Patrons and Proclaimers of the Reformation.*

The first patrons and proclaimers of the Reformation appeared after the battle of Mohacs, the period being favorable for the Reformation. At first only indulgence and good will were shown toward the purified faith. We know only of Margrave *Brandenburg* as openly Lutheran. He organized an evangelical church at Simand.

Thurzó, the state-treasurer, later supreme judge, in his testament, laid a foundation for the Lutheran congregation of Löcse, as well as for the support of those young men going to the University of Wittenberg. *Perényi*, the powerful lord of Sárospatak, directly asked the king not to disturb him as a good Christian. Under his protection the Gospel was proclaimed by *Siklósi*. At the same time the other enthusiastic soldier of the Reformation, *Kopácsi*, a Franciscan prior, came upon the scene and reformed the dominion of *Perényi*. This lord established a school at Sárospatak (1531), of which the first professor was *Kopácsi*. *Gálszécsi*, reformer at Gyula, wrote the first hymnal (1536), and edited a catechism at Cra-

cow (1538). His pupil was *Patizi*, whom Melanchthon recommended to the protection of John *Perényi*, lord-lieutenant of Ugocsa. He was an excellent author of songs and books. *Ozorai*, working in the county of Békés, in his work on "Christ and the Antichrist" (1535), was the first to throw light in a literary way on the mind as to the essential differences existing between the Roman and the Protestant churches.

Beyond the Danube, *Nádasdy*, the palatine of the country, was the most zealous and influential patron of the Reformation. He was the favorite counselor of King Ferdinand and his delegate to the imperial Diet of Speier (1529). He established a school at Ujsriget, for which Melanchthon honored him with a laudatory letter.

To this school of Nadasdi was called Erdösi. This man of evangelical spirit and great learning was the first to translate the New Testament into Hungarian. His science was so well reputed that he was appointed professor of the Hebrew language at the university of Vienna.

Eszéki, the founder of the school at Tolna, sowed the seeds of the Reformation beyond the Danube. He was accused before the pasha of Buda, but, after having been well informed, the pasha issued the famous order that the ministers be allowed to preach the evangelical faith everywhere and to everybody.

In the upper territory of Hungary, where the German language was spoken, *Lovcsányi*, *Quendel* and *Fischer* spread the Reformation. The reformers of Transylvania were *Heltai* among the Hungarians and *Honter* among the Saxons. The latter was called for his merits to be the Evangelist to Transylvania.

In the country of King John, toward the end of his life, the Reformation spread further and further. He was compelled himself, when the pope did not support, but even excommunicated him on account of his alliance with the Turks, and when he was suspected with heresy, to take the longest step toward the Reformation. The king himself provided a way of escape

for *Szegedi*, who was about to be dragged to the pile by Bishop Frater, because at the first dispute held at Segesvár (1538), he had asserted that the mass and the administration of the communion in one kind are contrary to the Gospel.

§ 5. *The Reformatory Career of Matthias Biró of Deva.*

After the battle of Mohács a favorable turn for the Protestant cause was marked by the appearance of *Biró*, who was the first Hungarian reformer with a general purpose. He was born at Déva and studied at Cracow. On his return he became monk. But the mechanical ceremonies did not answer the world of his thought and feeling. Moved by the free spirit, he took off his monastic gown and betook himself to the University of Wittenberg in 1529. There he drank in the words of Luther and Melancthon, boasted of their confidence, and imbibed the doctrines of the Reformation. Returning to Hungary he devoted his life to the cause of the Reformation and, like St. Paul, was willing to do and suffer everything for the Gospel of Christ.

At first he labored at Buda and in its vicinity. He summed up the evangelical doctrine in fifty-two articles, and though these were read in manuscript only, they had great influence in illuminating men's minds. His other pamphlet, by which the Reformation was introduced, was on "The Sleep of the Saints."

For his teaching King John captured the bold preacher and put him in jail. But after having fortunately escaped, he fled to Kassa, where the people welcomed him. Here too persecution awaited him. The suffragan-bishop of Eger sent his beadles by night and dragged him under escort to Vienna in 1531. In vain the council of Kassa petitioned in his interest. Bishop Faber, of Vienna, put him in fetters and set him before an inquisitory court. Several times he was summoned from prison and teased and terrified in order to lead him from his conviction; but he scientifically defended his standpoint and as a Hungarian citizen objected to the foreign

and partial judges. Once Faber let him depart to his prison with these words: "I would bless thee if thou wert a Christian." Biró replied: "I do not want thy blessing: God blesses me." Finally by the intercession of the people of Kassa, he was released from the prison and went to the court of Lord Nádasdy, in Sárvár (1533).

In this quiet refuge Biró composed his reply to Szegedy, monk of Nagyvárad, who, commissioned by Bishop Faber, undertook to refute the theses of Biró and prepared an apology for the veneration of the saints. Biró printed his work at Cracow in 1537. But previously, in order to cure a disease of his eyes and stomach, with the aid of Nádasdy he went to Nürnberg, where he spent the winter with a fellow-minister, whose friendship he had formed at Wittenberg. By request he wrote the story of his imprisonment at Vienna, and in order to make it understood to foreigners he prepared in Latin his reply to Szegedi. It was translated later into German. From Nürnberg he visited Wittenberg a second time, and thence took along a letter of Melanchthon addressed to Nádasdy, in which Melanchthon most warmly recommended him.

After his return to Hungary, because the bishop of Eger intended to arrest him he fled abroad to Melanchthon. He, wishing to help the persecuted Hungarian reformer, commended him to Margrave Brandenburg, who lived at that time near to Nürnberg. Not until 1543 could he return to Hungary. He received ministerial office at Miskolcz but before the rage of the monks had to flee, and Dragfi took him under his protection, beyond the Theis. Not long afterwards (1545), Biró completed the course of life, which in his case was full of adversities, but crowned with signal success. It is not known with certainty where he died and where rest the ashes of the great reformer.

§ 6. *The Conditions from 1540 till 1555.*

In the territory of King Ferdinand the hierarchy arose more strongly against the Reformation and demanded legal

measures. Several fanatic lords, growing bold, wreaked their anger in horrible manner upon the proclaimers of the Gospel. For instance, Lord-lieutenant Bebek pursued *Fischer*, the reformer of Csetnek and having captured him cast him from the precipitous promontory of a castle into the abyss.

But it was necessary to smite also the lords. First the avenging rage turned toward Lord *Perényi*. Accused of federation with the Turks, the king arrested and kept him in prison until death. So the Reformation was deprived of its first pillar. The hierarchy, in order to check the protection of the lords who patronized the Reformation, caused the king to send orders to the captains that they should set themselves against the proclaimers of the "heretic doctrines." Váradi, archbishop of Esztergom, ordered the Protestant ministers to be bound and dragged to Nagyszombat. When Charles V. cut down the troops of the federation in Germany the people turned yet more energetically against the purified doctrine. The Diet of Pozsony in 1548 passed a law with the purpose of bringing back the religion to the former state. It was ordered by articles that "prelates might be elected from men adorned with faith and knowledge, and who themselves should teach the flock. They should commission deans, subdeans and other persons whose duty was to teach the people; and to those, if they were not sufficient, good preachers must be added." So the attention of Ferdinand and of the country was turned by the persecuted Protestantism to the cause of science and education. In another order the states decided upon the eradication of the heresy; according to the eleventh article the Anabaptists and Sacramentarians (so were called the followers of Calvin) were to be driven away from the estates, and it was not allowed to tolerate them within the limits of the country.

The Diet of 1550 repeated that the old religion was to be restored and the heretics were to be persecuted. At the Diet of Sopron in 1553 the Roman clergy would order that no books be printed without their license, but Nádasdi, the palatine, prevented such a restriction of the liberty of the press.

Transylvania, the other district under Queen Isabella, presented a different picture. Her chief counselor, Bishop *Martinuzzi*, flew into a passion, when *Heltai* proclaimed the Gospel among the Saxons, but their political aid being wanted, he did not dare to disturb them any more. So the Saxons came to be devoted to the Reformation.

However, where political causes did not hinder, *Martinuzzi* was aroused with full severity against the purified faith. Noticing that in his diocese there were reformers, he issued an edict at the Diet of Debreczen (1545), that the Reformed ministers must not be endured. The Diet commissioned him and *Petrovics* to take them into custody. But it was impossible to stop the Reformation by violent means. It got so strong within a short time that the Diet of Torda in 1548 was satisfied with an order that the ministers must not leave their places.

§ 7. *The Career of Sztárai, the Reformer.*

Michael *Sztárai* was an educated monk who labored at Sárospatak and later at Laskó. He translated the psalms into Hungarian and with a sweet voice sang them before the people, who not having heard them before, thronged in great numbers to the singer. While surrounded by a multitude he began to explain in inflaming speeches that the mass, indulgence, ceremonies, etc., were all human inventions and of no use. He expounded the evangelical truths in a way so clear that his hearers in large numbers left their priests and joined him. His foes tried many times openly and secretly to get him out of the way, but his loving followers protected "his smooth and bald head."

In his triumphant reformatory tours he fought with the Roman clergy for seven years; he penetrated to districts beyond the Drava and aroused so much enthusiasm that two hundred congregations were organized within a short time.

After completing the tours he became pastor at Laskó. He visited the congregations with the authority of a bishop, and

ordained ministers for the new churches. Sztárai not only as a preacher, but also as a popular author propagated the principles of the Reformation. He wrote the life of Archbishop Cranmer and of Bishop Athanasius. With his stage play, "The Mirror of the True Priesthood"—consisting of three acts—he broke a new literary way. He also had it performed. He wrote another play on "The Marriages of the Priests." Sztárai was one of the greatest and most generally influential reformers in Hungary. His character was as impetuous and aggressive as that of Luther, to whose doctrine on the Lord's Supper he remained faithful until death. In other doctrines, however, he did not exhibit absolute attachment to Luther. Thus, especially through the influence of Kiss, the churches organized by him became flourishing Reformed congregations.

§ 8. *The Career of Stephen Kiss of Szeged, the Reformer.*

In his character *Kiss* was like to the mild Melanchthon. He was a professor, minister and literary author. This eminent person of the Hungarian Reformation was born at Szeged in 1505. In mature years he acquired knowledge at the universities of Vienna and Cracow. He too was touched by the breath of the free spirit and visited Wittenberg in his 37th year, where he received the degree of doctor of theology (1543).

After his return to Hungary Kiss began to labor at Csanád, but the cruel lord of this town despoiled him of two hundred books and drove him out of the city. So he set out for Gyula and later to Czegléd. As professor at the latter place he introduced Melanchthon's theology into the school. *Petrovics*, the chief captain of Temesvár, endeavored just at that time to organize there a school of higher degree. With keen foresight he invited Kiss to be a professor. In the town, as well as in the vicinity, under the powerful protection of Petrovics and by the zeal of Kiss, the cause of the Reformation received a great impulse. But when the town went into the possession of King Ferdinand, Kiss, together with the other ministers, was driven

away. He started a second time to move around. Tur received him in its school as a professor. Then he went to Békés, but here he was despoiled of his money and books by robbers among the German troops, and was compelled to flee. Then he removed beyond the river Danube and became a professor at Tolna, and later a minister at Laskó. From the boundary limit Kiss went to Kálmánca. But his enemies accused him before the pasha of going over to the territory of the neighboring kingdom to preach. The pasha lodged him in jail at Szolnok and scourged him. The whole vicinity was affected by the undeserved fate of the reformer. A delegation started in his interest to Buda in order to release him. But they were able to gain no more than the concession that he was allowed to work in his room bound in chains. A woman traveling through Szolnok was affected in her soul when she saw the learned reformer in this miserable position. She, on her deathbed, in tears, wrung from her husband a promise that he would release the reformer. The man made good his word and Kiss was taken out of the prison.

But in order to avoid further trouble Kiss left Kálmánca and removed to Ráczkeve, to his last ministerial station. In this territory he governed nearly thirty-five congregations—which bowed before his knowledge—with the authority of a bishop and ordained ministers. He raised the school of this town to success and fame. He called as his assistant *Skaricza*, born in Ráczkeve, and directed his education. He loved him as his own child, and helped him to go abroad.

Kiss was the most learned among the Hungarian reformers. He cultivated poetry also. His works were written in Latin, were published after his death, and were read throughout Europe. His work against the Unitarians, entitled “*De Trinitate*” was edited by Beza at Geneva. This great successor of Calvin called him a “champion worthy of eternal memory.” His best read work, “*The Mirror of the Roman Popes*,” was published by his son at the cost of the burghers of Ráczkeve. His largest theological book, “*Loci Communes*,”

saw daylight at Basle (1585). It reached five editions and was translated into German. Skaricza, his successor, gathered and edited his biography. He published also Kiss' picture, which he had drawn.

§ 9. *The Organization of the Principality of Transylvania; the First Law Concerning Religious Liberty.*

According to the jeering remarks of Archbishop Pázmány the Hungarian Protestant Church was organized by two Peters: *Petrovics* and *Perényi*. Both were indeed powerful pillars of the Reformation. Sad days came to the developing Protestantism when Perényi was imprisoned and Petrovics was banished from the country. Transylvania especially suffered very much from the conquering German troops. The magistrates had to swear by calling on the names of the saints and were obliged to persecute the followers of the reformed faith.

Thus the persecuted Protestants cast a look toward Sigismund John, the young son of King John, and urged the Turks to restore his country. The Sultan replaced Perényi in the government of Temes. Perényi waited for a favorable occasion to start a movement in the interest of Sigismund John. Indeed, at the Diet of Szászsebes (1556), Sigismund was elected prince of Transylvania. The diet declared against the Roman king (Ferdinand). So the principality of Transylvania became independent and to Queen Isabella was intrusted the government till the full age of her son.

Next year the Diet of Torda, urged by Perényi, added to the laws the noble decree that everybody might follow the faith which seemed to him right, and that no party might dare to show disrespect or violence while disputing with another. *This was the first law for religious liberty in Europe*, which came into existence as the beautiful revelation of the free Hungarian spirit. This law was the crowning accomplishment of Perényi, the champion of liberty. He passed away in the very same year.

II. THE FORMATION OF THE REFORMATORY MOVEMENT.

§ 10. *The Reformation of the Cities of Debreczen and Nagyvárad.*

Debreczen was already in the sixteenth century the most populous and imposing city of the Hungarian Lowland. It governed itself and elected its priests and magistrates. King John donated it to Valentine Török, his favorite adherent.

After Török had fallen into a Turkish prison, his wife, Catherine Pempflinger, lived at *Debreczen*. Her good will toward the Reformation is testified to by a contemporary historian in calling her "the Lutheran lioness." Trusting in her protection Valentine *Kovács* was the first to proclaim the purified faith at *Debreczen*. But the Diet of *Debreczen* (1545), moved by Bishop Martinuzzi, menaced the reformers with arrest and *Kovács* removed from the city.

The Reformation found its zealous patron in the son of Valentine Török. Under his protection the Reformation of the city made rapid progress. Rev. *Radán* and school principal *Dézsí*, a man of poetical inclination, publicly joined the Reformation in 1549. *Radán* prayed in this manner in his hymn to the "True Judge": "From the great idolatry (*i. e.*, the veneration of the pictures) deliver us, for thy name's sake." The Franciscan monks who had a monastery and school at *Debreczen*, on account of the unfavorable conditions, left *Debreczen* and their school came into the possession of the city. In the autumn of 1551 *Sztárai* also appeared at *Debreczen*; he held a conference, and with the assuring letter of the Turkish pasha of Buda called and invited young ministers to the territory which had been under the Turkish dominion.

At the council of Beregszász in 1552 held under the protection of Petrovics, appeared also *Radán*, the reformer of *Debreczen*. At that time Lord Török allowed the Protestants to enter into the possession of the cathedral named after St. Andrew (the principal church of to-day), where since that

time the Gospel has been proclaimed uninterruptedly. The burghers from first to last accepted the corrected faith.

As the successor of the enthusiastic Radán, *Kálmáncsehi*, the favorite of Petrovics came to Debreczen. By him the Reformation extended and developed in a definite Reformed direction. Radán went to Beregszász. But while preaching there in the pulpit he was shot by a fanatical monk.

At *Nagyvárad* the military bishop for a long time made impossible everything in the interest of the Reformation. He drove out of the city *Lippai*, who had proclaimed here the Gospel. But after the capture of the city by Varkocs, the commander of Queen Isabella, the members of the chapter emigrated to the territory of King Ferdinand. The state occupied the estates of the bishop and chapter, and the palace of the bishop was remodeled to be the residence of the queen.

After the passing of the first law concerning religious liberty the Protestant congregation was organized at once. The monks removed from the city, the number of the Roman Catholics decreased, and many of their priests were converted to the Protestant faith. In the dominion of King John only eight noble families remained faithful to the Roman Church.

Czeplédi stood as first pastor at the head of the Protestant Church of Nagyvárad in 1557. By and by Nagyvárad with Debreczen became the metropolis of the Reformation of the Lowland.

§ 11. *The First Messengers of the Strict Reformed Doctrine.*
Martin Sánta Kálmáncsehi.

The Institutio, the fundamental work of Calvin, in Hungary, as everywhere else, produced a great effect upon the mind. It caught Dévai, too, and afterward he became the first messenger of the Helvetic Reformation. For this reason he parted from his chief protectors, Nádasdi and Perényi, who remained Lutherans. Dévai was accused by Stoeckel before Luther (1544), who answered that he was not the one from whom Dévai learned the doctrine on the Lord's Supper.

On account of the death of Dévai and the behavior of several lords in protecting the Lutheran faith, the expansion of the Reformed doctrine was rendered difficult. But it gradually won men's souls. *Fejértói*, court-secretary of King Ferdinand, corresponding with Bullinger, wrote him in 1551 that in spite of the oppression many of the Hungarians were verging to the Helvetic view on the Lord's Supper.

At this juncture *Kálmáncsehi* came upon the scene as the pioneer of Calvinism. He had been a classmate of Dévai at Cracow. Some later hand, after his name in the register of the university, noted the following: "He introduced the first heresy of the Sacramentarians [it was the first sobriquet of the Reformed] into Hungary." This very learned humanist and canonist served as canon at Gyulafehérvár, but as a judge, at the first disputation of Segesvár in 1538, spoke favorably of the Reformation. Then he publicly joined Calvinism and was president of the council held at Beregszász (1552), and was zealous for the administration of the Lord's Supper from tables instead of altars. The council of Óvár in 1554 shows that many had become partisans of his view. Here eighty-eight ministers were present; this council declared the removal of pictures and altars to be the task of the magistracy.

Kálmáncsehi was called from Beregszász to Debreczen to fill the place of Radán (1554). Here with his bold preaching he gained the magistracy and took the altars, fonts and pictures from the churches. This puritan innovation embarrassed the protectors of the Reformation. Stoeckel inveighed severely against *Kálmáncsehi* and declared the adherents of the Reformed doctrine rebels against the country. In order to put a stop to the extension of the Reformed faith, Lord Báthory convoked a new council at Erdöd in 1555, where it was resolved in form of decrees that the body and blood of Christ are really present in the Lord's Supper; the auricular confession is to be continued; and the proclaimers of the false doctrine should be summoned before the court and lose their office.

In consequence of that decree the position of *Kálmáncsehi*

in Debreczen became dangerous. Again he joined Petrovics, his powerful protector, who at that time started to free Transylvania. So Kálmáncsehi introduced the Reformed conception also at Kolozsvár in 1556, where it began to be called a "Hungarian religion," in contrast with Lutheranism, which was accepted generally by the Saxons of Transylvania.

The pioneers of the Lutherans of that age—as pastor David and superintendent Hebler—entered the lists immediately with tongue and pen against the doctrine of Kálmáncsehi. In one year the contrast grew so sharp between the two denominations, that moved by Petrovics, this hero of great influence, the *first national council was convoked at Kolozsvár* in 1557 in order to discuss and clear the contested questions. Kálmáncsehi could not be present because he was dangerously sick, and the final decision was made without him. A confession, entitled "Consensus doctrinæ," in which the doctrines of Luther were adopted and declared to be right, was prepared by the majority. And to seduce the Hungarians and Szeklers from the Reformed faith Dávid was the first who was elected superintendent over the Hungarians. This unfavorable turn for Calvinism was furthered by the deaths of Petrovics and Kálmáncsehi.

The Roman Catholics as well as the Lutherans most severely condemned the doctrines of Calvin. The provost of Arad in his statement called the doctrine of the non-presence of the body of Christ in the host as taught by Kálmáncsehi a "horrid monster." The Lutheran Hebler characteristically called his pamphlet, written to refute Kálmáncsehi, "Medicinal Herb for Insanity."

§ 12. *Foundation of the Reformed Church in the Territory of Transylvania.—Melius.*

The common agreement of the first national council held at Kolozsvár in 1557 was sent to Melancthon for decision. Melancthon in his letter approved of the conception of Luther. Then the Diet of Gyulafehérvár (1558) set itself openly against the Reformed. By it the die was cast.

In this critical period, Peter *Tuhász*,—a man of strong character, great learning and matchless energy,—stood at the head of Calvinism at Debreczen. His name first appears in the register of the University of Wittenberg in 1556. Here he changed his name into the Greek (*Melius*), and afterward used both alternately. Debreczen called him to be its pastor and won over a great many of the Hungarian learned class and nobility for Calvinism, and even set *Dávid* to thinking.

At the conference of Nargyvárad (1559) *Melius*, with *Dávid* and the pastor at that place, set down in writing the first Reformed confession on the true meaning of the Lord's Supper. According to this the faithful ones receive the Lord's body and blood not with mouth but with heart; *i. e.*, spiritually. *Dávid* printed this writing in the same year, and it was accepted by the Szeklers of Transylvania at the council of Vásárhely. Then *Melius*, with his fellow ministers Szegedi and Czeplédi, meeting several times, made ready the first Hungarian Reformed Confession in Latin (1561). Next year *Melius* was elected bishop by the Transtibiscan Reformed people.

The confession of *Melius* which is called the Confession of Debreczen was accepted also by the Reformed elements in the Valley of Eger. (Here is derived the name, *confessio agrivalensis*.) The congregations along the river Theis accepted at the council of Tarczal (1562) the confession of Beza in a shortened and modified form. After a year the congregations of Transylvania acted likewise at the council which occurred at Torda (1563). Thus came into existence the Confession of Tarczal-Torda (*Compendium doctrinæ christianæ*).

By the influence of *Melius* and *Dávid* the magnates of Transylvania joined the Reformed faith in great number,—even the young king himself. This extension prompted the Saxo-Lutherans, together with Superintendent Hebler, to lay complaint against the church of Debreczen before four German universities. *Melius* took up his pen and in two Latin replies defended the Reformed doctrines.

In order to avoid the schism many conciliating councils were held in Transylvania. The prince himself convoked the last one, at Nagy-Enyed (1564). But, both parties failing to yield, coexistence became impossible. The prince, after a barren reconciliation, confirmed by law the liberty of the Reformed Church and appointed Dávid to be minister to his court and the first Reformed bishop of Transylvania. By it the schism between the two Protestant Churches was made final.

§ 13. *The Organization of the Reformed Church in the Territory of the Hungarian Kingdom and in the Turkish Dominion.*

In the territory of the Upper Theis, Perényi was the most powerful protector of the Lutheran doctrine. But his severe demeanor could not lead the Calvinists from their view. The classmate of Melius, minister and dean of Göncz, convoked a council in 1566, which, agreeing with the council of Tarczal, accepted the Confession of Beza and the Catechism of Calvin and rejected the popish host, this "perverse bread."

After the death of Perényi the vicinity of Sárospatak also gained freedom from the oppression. *Czeglédi*, the minister and dean of Sárospatak convoked the council of Sárospatak in 1568, which adopted the Reformed system of faith.

The ministers of the two sister denominations were at last together in the Transdanubian district. The storm broke out while *Beythe* was the superintendent under the influence of the "Formula Concordiæ," made in rigid Lutheran spirit, which caused in Hungary, as in Germany, discordance instead of the purposed union.

In order to conciliate the followers of Luther and Calvin, Lord *Nádasdy* convoked a conference at Csepreg (1591). The dispute occurred especially between the rigid Lutheran Skulteti and Beythe, the latter inclining toward Calvin. When Beythe noticed that the others intended to judge him he left the conference indignantly. Then the Lutheran Nádasdy

expressed his thanks to Skulteti, and after giving the victory to the doctrines defended by Skulteti, ordered that the "Formula Concordiæ" must be taught by the ministers in his territory under penalty of losing their position. But the schism did not become general.

The next year Pastor *Pathai* of Pápa published a small book on the Lord's Supper and adopted in it the doctrine of Calvin, upon which Beythe congratulated him. Skulteti, being excited by it, attacked Beythe passionately and refused to obey him as his superintendent. But Beythe resigned his office, and the Lutherans organized themselves in 1598, taking the "Formula Concordiæ" as the basis of their faith. Beythe remained the superintendent of the Reformed element until death (1612).

The "Formula Concordiæ" brought the sad consequence that everybody who did not sign it was excluded from the University of Wittenberg. Later the Hungarian Reformed youths went to the University of Heidelberg to increase their knowledge.

In the Hungarian territory which had been under Turkish dominion, the constructive minds of the Reformed Church were Stephen *Kiss* and *Skarica* his pupil and successor. Superintendent *Veresmarti*, agreeing with the latter, with his participation held the council of Hercegszöllös in 1576, where about forty ministers were present.

§ 13. *Disputes with the Unitarians.*

The Hungarian Reformed Church had scarcely attained an independent existence when a new peril menaced it. The anti-trinitarian doctrine was infiltrated into Hungary, promulgated especially by *Blandrata*, a physician to the court, a man of Italian origin. He gained the wavering and unsettled Dávid and, acting with him, developed zeal in the interest of Unitarianism.

But the Reformed also entered the lists with full force against the destructive movement. Professor *Károlyi* and

Bishop *Melius* took up the great combat against *Dávid*, who fought with transcending eloquence. At the council of Gyulafehérvár (1566), where the prince also was present, *Melius* won the victory. The prince conferred special honors upon him. But *Dávid* continued fighting with tongue and pen. *Melius* then convoked a council at Debreczen (1567), in which ministers of seventeen Trans- and Cistibiscan classes were present. Here the *Second Helvetic Confession* was adopted and in contrast with the Unitarians they declared their views with constant faith. The *Short Confession of the Ministers* (*Brevis confessio pastorum*) was published in Latin and in Hungarian.

The cohesion and organization of the Reformed manifested at the council at Debreczen was needed so much the more because in the meantime the young prince also was won over to Unitarianism. Joint debates were held at Gyulafehérvár for ten and at Nagyvárad for six days and the young prince closed the dispute with the declaration that in his country liberty was to be prevalent in every respect. From that time the Unitarians separated entirely from the Reformed and elected *Dávid* as their superintendent.

The ministers of the environs of Theis stood firm for the doctrines of Calvin. *Melius* held another council at Csenger in 1570 and invited also the pioneers of the Unitarians for a decisive combat. But neither *Blandrata* nor *Dávid* appeared. The council prepared a confession which is a forcible expression of the doctrines of Calvin and at the same time a protestation against Unitarianism. The Confession of Csenger was included also in the international collection of the Reformed confessions.

The Unitarians got stronger and stronger. The Diet of Marosvásárhely in 1571 declared the liberty of the Unitarian religion. *Dávid* did not stop with the Unitarian standpoint, but went to the limit of Judaism, and for it died in jail. His great rival, Bishop *Melius* died in 1572.

The Unitarians were fortunate in occupying space in the Turkish territory as well as in the Transdanubian district. But after a while their number decreased and they preserved themselves only in Transylvania and this is true of them to this time.

§ 14. *Confessional Consolidation of the Hungarian Church.*

Originally the Hungarian Protestant congregations—speaking the Hungarian, German and Slovak languages—adopted and followed the Confession of Augsburg, which was of great authority. But in 1610 the “Formula Concordiæ” was adopted.

In spite of this extravagant Lutheran confession, on the one hundredth anniversary of the Reformation the idea of uniting the two denominations was discussed. The “Irenicum” of *Pareus* was honored with a premium by Prince Bethlen and it was translated into Hungarian by his pupil *Samarjay* in 1628. But this ideal purpose was violently attacked by the Lutheran Letenyei and thus the hope of union struck upon a reef.

The Reformed followed first the Variant Confession of Augsburg. At the council of Debreczen (1567) the Second Helvetic Confession, moved by Melius and his companions, was adopted. The Reformed beyond the river Danube also accepted it at the council of Komjáth in 1623 and those along the Danube in 1642. At last the national council at Szathmárnémeti made it compulsory, and it became a common symbol of the Hungarian Church.

The Catechism of Heidelberg was first adopted at the great council of Debreczen (1567), which ordered that it be explained in the churches. The Reformed beyond the Danube acted likewise. The national council occurred at Szatmárnémeti made it compulsory for three districts.

The first Hungarian translation of the Catechism appeared at Papa in 1577, the second one at Debreczen in 1604. In 1616 pastor *Czene* made a translation of the Second Helvetic confession and it appeared at the cost of Lord-lieutenant *Rhédei*; Princess *Lorántfi* edited the same in 1654.

III. THE REFORMATION IN A STRUGGLE FOR EXISTENCE;
ITS VICTORY.

§ 16. *The Persecution of Protestantism in Hungary.*

The aggressive campaign of the Roman prelates against the Reformation began with Archbishop *Oláh*, who is called by Roman Catholic authors the savior of the Hungarian Catholic Church. At the council of *Nagyszombat* in 1560 he caused to be instituted a Roman Catholic confession of faith. He settled the Jesuits in Hungary (1561) and provided them with the revenues of two provostships. He commissioned visitors and gave them power to remove the Protestant pastors and teachers who had not been ordained by a Roman Catholic bishop. Many were summoned before the archbishop, and others were set before an inquisitory court; for instance Teacher *Somogyi*, who only after a long torture was released from the prison.

Verancsics, the bishop of Eger and commander of the fort, also set himself severely against the Protestants. He arrested four ministers in his vicinity and released them only under condition that they remove to a distance of one hundred miles from the city. He called upon the Protestants of the garrison to dismiss their pastors, and when they failed to do so he accused them of being associated with the Turks. The royal commissioners elicited the weakness of this charge. *Huszár*, the worthy and industrious reformer, also felt the persecuting power of the prelates.

Bishops *Draskovics* and *Telegdi* manifested a great fervency in defending the Roman Catholic faith. *Telegdi* pursued especially *Bornemisza*, the reformer and superintendent of *Mátyusföld*. *Telegdi* was exceeded in oppressing Protestantism by the powerful *Draskovics*, who as bishop and governor of Croatia stifled the Reformation with iron hands. He not only permanently settled the Jesuits, but secured the rich provostship of *Turóc* for them. As the royal commissioner, he ordered the common use of the Gregorian calendar and era.

The persecution reached its highest point at the time of Archbishop *Forgách*, who, being the apostate son of a Protestant lord, with the bigotry of a convert waged war against the Reformation. On his advice King Rudolf appointed General *Barbiano* the governor of Upper Hungary. He occupied the cathedral of *Kassa*, which had been for fifty years in the possession of the Protestants, with a military force, and surrendered it to the chapter of Eger. He drove the Protestant ministers from the city and forbade the Protestant worship. Those who set themselves against his order he imprisoned or laid under a contribution, and occupied the estates in the protesting city. In vain the delegates of *Kassa* applied to the king; they were not given an audience. Inquisition was ordered under the leadership of the violent *Szuhay*, bishop of Eger.

A similar policy was pursued by Provost *Pethe*. On the ground of a commission received from the king he drove the Protestant ministers out of the thirteen towns of the Zips. He occupied the Protestant churches and surrendered them to the Roman priests. Throughout the territory of the kingdom the persecution against liberty of conscience was everywhere the order of the day.

§ 17. *The Persecution of Protestantism in Transylvania.*

In Transylvania under the reign of the Roman Catholic *Báthori* there was a stronger reaction against the Reformation. The diet of 1579 consented to the settlement of the Jesuits, and in 1581 they opened a high school at *Kolozsvár*.

The Jesuits, getting strong in Hungary also, secretly laid the scheme of uniting Transylvania with Hungary under the Hapsburgs and of restoring the golden age of the Roman Church on the ruins of Protestantism. This plan, which menaced the independence of Transylvania, came to light, and the Jesuits had to leave Transylvania. But soon they returned, dressed in the disguise of canons, and were successful in persuading Prince Sigismund to make alliance with King

Rudolph against the Turks. This step, too, was directed against the independence of Transylvania. The prince stifled the Protestant lords with slaughter. The lords, excited by the bloodshed, complied with the desire of the prince and set aside the former decrees against the Jesuits (1595). In the same year Sigismund surrendered Transylvania to King Rudolph and removed to the principality of Oppeln, which he received in exchange for Transylvania.

The harshest period ensued for Transylvania and for the Protestants. King Rudolph sent General *Básta* into Transylvania as a plenipotentiary, and he, surrounded by the Jesuits, and following their suggestions, became the hero of the period which has been called after his name. Even the fanatical king himself supported him in annihilating the Protestants. "We do not desire anything more zealously," he wrote in his letter to *Básta*, "than to extinguish the godless heresy from the country and to strengthen the orthodox Catholic faith." The Jesuits waited for the serenity of a golden age; the Protestants were secretly sighing for a saviour.

§ 18. *The First War for Religious Liberty.—Bocskay.*

Final destruction menaced the liberties of Hungary and Transylvania. The foreign and mercenary troops of *Básta* and *Barbiano*, by their spoliation, brought the people to beggary. These troops even desecrated the resting places of the dead.

The exasperation was increased in 1604 by the Diet of *Pozsony*, which not only failed to alleviate the injuries of the Evangelical lords, but inflicted new ones. When twenty-one articles were sent to the king for confirmation, he, in violation of the plain provisions of the constitution, added the twenty-second article. In his infamous article he declared that he hoped to recognize a flourishing Roman Catholic faith as the dominant religion also in Hungary, which was flooded by heresies. Therefore he renewed the laws ordered by all his predecessors against the Protestants. At the diet he marked

those who were disputing in religious matters as disquieting and disturbing elements. With this article the insult to the constitution reached its culminating point.

At this critical time arose the defender of religious and political liberties in the person of Stephen *Bocskay*. He was the captain and lord lieutenant of *Bihar* and was called upon to stand at the head of a movement inaugurated by Hungarians who had fled into the territory under Turkish dominion. Bocskay accepted the call and within a short time conquered the whole of Upper Hungary. He summoned a diet at *Szerencs* (1605), where the religious liberties both of the Roman Catholics and Protestants were declared and with enthusiasm Bocskay was elected prince of Hungary and Transylvania. The pasha of Buda, commissioned by the Sultan, offered him a crown and a political alliance. But he refused.

Grand Duke *Matthias*, brother of King Rudolph, perceiving that the interests of the dynasty were in peril, entered into negotiation through his delegates with Bocskay. After a long discussion the representatives of the parties came to an agreement in Vienna. The terms of the treaty were signed on June 23, 1606. It was the important *Peace of Vienna*, the fundamental source of the liberty of the Hungarian Protestant Church. King Rudolph signed it unwillingly, and only at the request of Matthias; but the king pieced out the first article, concerning religion, with a clause according to which "the estates are allowed to have religious liberty in the royal and market towns, but without violence to the Roman Catholic religion." The original point of agreement being deprived of its essence by this clause, Bocskay sent it back without his signature. Then Matthias declared that the clause was not added because of unfriendly intention, and pointed out that it would be the duty of the next diet to resolve the difficulties.

In the same year Prince Bocskay convoked the diet at *Kassa*. At that time he was already sick unto death, but personally opened the diet. In his address he said: "The liberty

of our faith, conscience and old laws is to be estimated higher than gold." The estates accepted the terms of the agreement with the following important reservations: (1) The liberty of religion was to be extended to the villages also; (2) the clause "without violence to; etc.," was to be set aside; (3) the Jesuits were not allowed to live in the country, nor to have estates.

The prince, together with the estates, signed these decrees on December 22, 1606, and he died seven days later. He was poisoned by his secretary, whom the excited multitude massacred at the market of Kassa.

Bocskay was great in defeat as well as in success. The former did not shake him; the latter failed to carry him away. He was an excellent soldier, a wise diplomat and humble Christian. The achieving and securing of the religious liberties of the Hungarian Protestant Church are connected with his name.

After the death of Bocskay the king and those who were about him used every effort to prevent the legitimization of the agreement. The king appointed *Forgách*, the most stubborn enemy of Protestantism, to be archbishop of Esztergom, and the pope hurried to excite him to greater action with the hat of the cardinalate. "Better that Hungary perish than to have religious liberty," he used to say. At that time Grand Duke Matthias arose against his brother and compelled him to resign. The Diet of *Pozsony* (1608) enacted into law the first article of the peace of Vienna, and Matthias, who was elected king of Hungary, assented to the important appendix that the Protestants should be excepted from the supremacy of the Roman Catholic bishops and be placed under their own superintendents. In this article is the root of the Protestant autonomy.

§ 19. *The Strengthening of the Roman Catholic Party.*

The prelates protested against inscribing into the laws the Peace of Vienna, but Pope Paul V. went yet further in de-

claring by a brevet that the prelates were not obliged to hold to the law of 1608.

After the death of Forgács, the Jesuit Pázmány was appointed archbishop of Esztergom (1616). He was a son of Reformed parents and had been converted to the Roman faith in his thirteenth year. He was a pupil of *Bellarmin* and consented with *Khlesl*, bishop of Vienna, in uttering the dictum that "the divine power allows only one religion; Christ cannot have concord with Belial." Pázmány was a man of great genius and of distinguished education. He began with zeal the fanatical work of the Counter-Reformation. He issued orders to occupy the Protestant churches. "Better that the community perish, that the peasants leave it, than to let the Protestants have the churches," Pázmány used to say frequently. Directed by this principle, at the diet held in 1619 the Roman party succeeded in suppressing from the assuring letter of the king the clause that religious liberty was allowed, together with the use of the church buildings. According to the dangerous explanation of Pázmány, the religious liberty could not touch the right of the lords; therefore the Roman Catholic lords were entitled to drive out the preachers of the Gospel from the churches of the community and to put Roman priests into them. This theory became a new curse of the country.

The threat being dangerous the estates urged in vain to expel the Jesuits, who, however, remained, and their school at *Nagyszombat* was frequented by five hundred pupils, among them many Protestants. They lured and rewarded apostate Protestants with honorable positions, estates and dignities. As an author Pázmány reached a matchless effect with his polemic work, entitled, "The Guide to Truth."

In the face of numerous and forcible conversions the Protestants became desperate. During the thirty years' war *Ferdinand II.* was crowned king of Hungary by Pázmány. The young king had been a pupil of the Jesuits, and, imbued with the greatest fanaticism, in his youth he made a pilgrimage

to Loretto, to Mary's miracle-performing picture. Here he made a vow confirmed with oath that he would extinguish heresy from his country even with the peril of his own life. This vow he reaffirmed at Rome before the pope. He averred many times that he would be willing to end his life with the sword if he could abolish the heresy with his own life and if he could cause every subject to return into the Roman Catholic fold. From his hereditary provinces in Austria he banished the Protestants.

But he failed to manage Hungary so easily. In the beginning of his reign he convoked a diet in 1619, where he called on the states to take up arms for the suppression of the Bohemian revolution, which in spite of him gained strength. But the Protestants insisted upon the restoration of their churches. The palatine, on account of the hard times, forbade discussion of religious injuries, and Pázmány expressed himself as follows: "It were better that the country be given up to wolves and foxes than to heretics." The space between the two parties was not to be crossed over. The questions could be settled only by resort to arms and after the spilling of much blood.

§ 20. *The Second War for Religious Liberty—Bethlen.*

The oppressed Protestants applied to Gabriel Bethlen, prince of Transylvania, who hurried with a deep religious conviction and patriotic fervor to defend the religious and national liberties of the Hungarians. The Protestants of Upper Hungary, nearly all the people, enthusiastically joined the great movement whose motto was "the honor of God and the liberty of the nation." The troops of Bethlen went quickly forward. The town of *Pozsony* and the palatine did homage to him, and the crown of the country went into his possession. The diet convened in 1620 ordered religious liberty. Further, it was added that the principal church should be in the possession of that denomination to which the majority of the community belonged, and that defenders of religion should be elected. The Jesuits were banished from the country.

In the meantime the war went on. The king, being in straitened circumstances, at last entered into negotiation with Bethlen. But agreement was impossible because Bethlen wanted to include in the peace his Bohemian and Moravian allies and the delegates of the king protested and went away.

The break being complete, Bethlen was elected king of Hungary. He accepted the crown, but, knowing the instability of fortune, with foresight he postponed the coronation. However, he confirmed the laws. A favorable turn now set in for the Roman party. The Bohemians were defeated by the troops of King Ferdinand II. at the siege of Weissenberg (1621). Thus peace was concluded between Bethlen and Ferdinand II., at *Nikolsburg* on December 31, 1621. The terms of the peace of Vienna were confirmed. The country did not gain new rights, but the old ones were maintained in their integrity by Bethlen, who was acknowledged by Ferdinand II. as "prince of the Holy Roman Empire." Later he was compelled twice to take up arms to defend the constitution and Protestantism.

Bethlen was great as a commander,—he was victorious forty-four times,—righteous as a prince, and tolerant and magnanimous as a man. He was tenacious of his Reformed religion,—he read through the Bible twenty-six times,—but did not persecute those following other creeds. In his country the Roman Catholics, the Lutherans, the Unitarians, the Anabaptists and the Jews enjoyed undisturbed religious liberty. He respected the missionary and literary zeal of the Jesuits also. He helped ten schools, founded a Reformed college at *Gyulafehérvár* and called in scholars of great fame from abroad.

Bethlen died in his forty-ninth year (1629). He endured a long sickness with wonderful resignation and with an unmovable trust in God. In his last hour, when he could not talk, he noted down these biblical words: "If God be for us, who can be against us? Nobody; certainly nobody."

§ 21. *The Third War for Religious Liberty—Rákóczi I.*

After the death of Bethlen, Archbishop Pázmány and Palatine Eszterházy continued the Counter-Reformation more ardently than ever. Many lords, following their example, renewed the persecution of the Protestants. The new king, *Ferdinand III.*, followed in the old steps. After the death of Pázmány (1637) he appointed Lósi to be archbishop. Lósi in turn donated estates to the Jesuits. He even surrendered them the Protestant church of *Nagyszombat*.

Under such circumstances began the Diet of *Pozsony* in 1637. The Protestants desired relief, but the palatine flatly declared that he could not give back the churches at all, and the peasants were compelled to follow the religion of their lord. Then the Protestant estates appealed to the king. The royal reply declared this proceeding of the Protestants to be unusual and illegal. Finally the royal document refused to take cognizance of the religious injuries.

The discontented Hungarians hoped again for assistance from Transylvania to improve their position. Here George *Rákóczi I.* sat on the throne of the princes. He was a worthy successor of Bethlen, whom he held as his example. He was a wise, energetic governor, a Reformed prince of matchless zeal and of rare piety. His motto was: "Non est currentis, neque volentis, sed miserentis Dei" (Rom. 9: 16). As Bethlen had done, he went with preachers and Bibles everywhere. He was the shelter and bulwark of his church.

After he had captured Upper Hungary and his troops, united with those of *Forstenson*, the glorious Swedish commander, had menaced the hereditary provinces in Austria, the terrified Ferdinand III. showed himself inclined to conclude a peace. Thus came into existence the *Peace of Linz* in 1645.

According to this peace, (1) everybody was to follow his religious conviction freely and without impediment, and was to have the use of the church buildings, bells and cemeteries; (2) religious liberty was to be extended also to the peasants, whom the lords were not allowed to compel to observe other cere-

monies; (3) the Protestant ministers were not to be banished; (4) the taking of the churches was to be stopped; (5) the transgressors of the laws concerning religion were to be punished. It was made the duty of the next diet to settle the other questions and enact laws concerning religion. All this happened at the Diet of Pozsony in 1646. When the archbishop protested against the articles, the king confirmed them with a clause as follows: "The objection of the Roman clergy and Roman Catholic laical persons will not be taken into consideration, but will be invalid."

George Rákóczi I. died several days previous to the peace of Westphalia. Hungarian Protestantism reached the culmination of its political power during the reigns of Bethlen and Rákóczi.

IV. CHURCH GOVERNMENT.

§ 22. *The Origin of the Ecclesiastical Districts.*

The Reformed Church of Hungary at the present time is divided into five ecclesiastical districts, each being headed by a bishop (sometimes called superintendent). The history of the origin of the districts may be stated briefly as follows:

1. *Transtibiscan District.*—A beginning was made in 1554 by the council of *Ovár*. Originally it included both Lutherans and Reformed. The strict Reformed district was organized in 1562 and *Melius* was its first bishop.

2. *Transylvania District.*—The first district in Transylvania was organized in 1553. It was Lutheran and Saxon. The first bishop of the Hungarian Lutherans was *Dávid* in 1556. But after he was converted to Calvinism he resigned. He became the first bishop of the separated Reformed district in 1564. When he again changed his religion (1567) the Reformed remained for a while without a bishop, but from 1577 the Transylvania district became permanent, with which the Hungarian Lutherans also were afterward identified.

3. *Cistibiscan District.*—Originally the congregations in this territory did not elect a bishop, but organized into four

deaneries (classes) governed by deans, and the organization was called "unio inter quattuor dioceses." In 1648 a permanent president was elected. But the united classes held back from the episcopal government as late as 1735, when *Szentgyörgyi* was the first bishop.

4. *Cisdanubian District*.—In this territory two superintendencies existed formerly. About 1570 they were united and *Veresmarti* was elected bishop.

5. *Transdanubian District*.—This was formed from two bishoprics: (1) The bishopric of *Rába*. Its first superintendents governed the Lutherans and Reformed. In 1612 *Pathai* was elected bishop of the separated Reformed district. He was the first who organized consistories according to the example of the churches of the Pfalz; (2) the bishopric of *Mátyusföld*. Here, too, the Lutherans and Reformed were together. The Reformed district was organized in 1616, while *Czene* was the bishop.

§ 23. *The Presbyterian Movement.*

In the beginning only the congregations of Upper Hungary were attached to the polity of the Genevan Church. The others were under episcopal reign.

The news of the fight in England against Episcopacy reached Hungary and *Szilvásujfalvi*, professor, later pastor and dean of *Nagyvárad* first arose against the polity of the bishops (1608). He asserted that there was no need of bishops; that the episcopal office led to hierarchy. On account of his views he was declared "a disturber and innovator." The council of *Nagyvárad* removed him from office and on request of Bishop *Hodászi* a jury consisting of ecclesiastical and laical persons sentenced him to jail. He suffered in prison till Prince Bethlen mitigated his sentence to exile.

But not long after, the presbyterial movement was aroused again with full force. Its head was *Tolnai*. He went to study at Franekera and here was the pupil of *Amesius*. Thence, together with ten Hungarian students, he went over

to England, where the Scotch Presbyterians under the leadership of *Cromwell* fought against the Roman Catholics and Protestant Episcopalians. Tolnai and his companions formed a union at London (1638), with the purpose of realizing the presbyterial form of government in Hungary.

In the meantime under the influence of the foreign movements, it was decided by the councils in Hungary that the youth returning from abroad must take an oath that they would not introduce innovations in ceremonies, confessions and government without the consent of a general council (1638).

After six years of study Tolnai returned from abroad and held back from taking the oath. As professor and dean he drew to himself a great party. At the council of *Tokaj* (1646) he was accused and appealed his case to Prince Rákóczi I., who convoked a national council at *Szatmárnémeti* on June 10, 1646, of which the president was Bishop *Geleji* of Transylvania. Here Tolnai was found guilty and was removed from office, together with his eight fellow ministers. Then thirty decrees were passed in order to defend the authority and rights of the episcopal polity. Further, *Geleji* was commissioned to draw up ecclesiastical laws for the strengthening of the church government. So came into existence the one hundred canons of *Geleji*, which were inspired by the principles of moderate episcopal government. *Geleji* acknowledged the right of the presbyteries, but he did not hold that their organization would be apposite to the times. The prince and those who were around him did not sympathize with Presbyterianism, because the revolution of Cromwell beheaded King Charles I. and abolished the kingship. The constitution of the estates was also unfavorable to the democratic principles. Presbyterianism was known in Hungary as the "English spleen."

After the death of Tolnai, *Medgyesi*, minister of *Sárospatak*, took up the flag of Presbyterianism. He edited a work on "Elders governing the Church" (1650), defended the presbyterial government in contrast with the episcopal form, and

suggested the idea of double presidency (clerical and laical) to counterbalance the hierarchy. But the councils removed two pastors who had taken the side of Medgyesi, and by the civil magistracy put them in jail (1655). The ministers recanted and were set at liberty.

Thus Presbyterianism was practically suppressed in Hungary. After the death of Prince *George Rákóczi II.* under the weight of the blows which fell upon the country and Protestantism, the Reformed Church had to struggle for its existence. The internal controversies were dropped, that all might take up the war against the common enemy. Thus the government of the bishops was fortified.

II.

V. SCHOOLS.

§ 24. *Foundation of the Reformed Colleges.*

1. *The College of Sárospatak.*—Its first foundation was laid by Lord *Perényi* in the sixteenth century. Later *Susannah Lorántfy* and her husband, Prince George *Rákóczy* I., became its patrons and had raised it to the height of its prosperity. After the death of *Lorántfy* (1660) the college was confiscated by the Roman Catholic *Sofie Báthory*. She drove out the professors and students, who took refuge in the college of *Debreczen* and later in *Transylvania*. So the celebrated *Rákóczy-college* during her time remained quiescent.

2. *The College of Pápa.*—It was established by the aid of the city by Lord *Török* in 1531. In 1660 the soldiers of the Roman Catholic Count *Eszterházi* captured it, and it remained in their possession for a long time.

3. *The College of Debreczen.*—This college was founded by the son of a lord named *Peter* in 1312 and was under the care of the Franciscan monks. Under the *Töröks* it became Protestant. Helped by the funds of many princes and spared

from external disturbances, it grew continually. In 1660 the college of *Nagyvárad* was annexed to it.

4. *The College of Gyulafehérvár-Nagynyed.*—In the cloister of *Gyulafehérvár*, left by the monks, Prince *Sigismund John* organized a Protestant school in 1560. In 1622 Bethlen, the great Reformed prince, raised it to a flourishing state. He called in from abroad professors whose fame had spread over Europe—such as Opitz, Kopisch, Alsted, Piscator, Bisterfeld, Crispinus, Basir. In his will he remembered the school with rich donations, by which the success of the college was secured forever. In 1658 the school was burned by the Turks, and by the ordinance of Prince *Apafi* the college was transferred to *Nagynyed*, the center of his estates. Since 1662 the Bethlen-college has continued here its glorious career.

VI. LITERATURE.

§ 25. *Printing Houses.*

The first printing was done by the reformers. The ministers, lords and cities rivaled each other in establishing printers. There were twenty-five establishments in Hungary in the sixteenth century. By the help of printing the Protestant authors created such a literature that even the history of secular literature calls the sixteenth century a “Protestant period.”

§ 26. *Bible Translations.*

It was a merit of the Reformation that the Bible was made a common book of the people. Of the reformers *Erdösi* was the first who edited the New Testament in 1541. *Heltai* with his three comrades intended to translate the whole Bible in five volumes, but could edit only four volumes; the fifth did not appear. Bishop *Melius* translated the New Testament (1567) and some parts of the Old Testament.

The first complete Hungarian translation was published through the efforts of Dean *Károlyi* in 1590, with the aid of Lords *S. Báthori* and *S. Rákóczy*. The tomb of *Károlyi*,

which was in the church, where he served, was disturbed by the Jesuits in 1695.*

Albrecht *Molnár*, who was errand boy for Károlyi and the printers, was predestined to continue the work of Károlyi. By the aid of Maurice of Hesse, in 1608, he printed the Bible in a smaller and more convenient form. It was accepted with great joy, and after four years had to be reprinted in Oppenheim, where *Molnár* lived at that time. He edited in addition to the Bible the psalms, the Catechism of Heidelberg and a few prayers.

In 1638 Prince Rákóczy I. called upon the experts to revise the translation of Károlyi, and the reprinting of the same in ten thousand copies was planned. The plan was carried out by the aid of the prince, lords and congregations. After the fall of the Rákóczy-dynasty the Bible was printed abroad. Before 1660 the whole Bible was published eight times, and the New Testament seven times in Hungary.

§ 27. *Hymnals.*

The first hymns were translations of the Latin songs, together with original pieces written by reformers and lords, and some even by Prince Bethlen. The first hymnal was edited by Reformer *Gálszécsi* in 1538. The second was printed by Reformer *Huszár* in 1560.

They were superseded by the collection of Reformer *Szegedi*. By 1590 it reached seven editions. Bishop *Kovács* of Debreczen edited another collection in 1590, which in one hundred and ten years reached thirty editions.

The most memorable hymnal was composed by A. *Molnár*. Using the German translation of Lobwasser, he translated the psalms with such a spirit and religious feeling that it is yet the most precious spiritual bread of the Hungarian Reformed people. With the aid of *Frederick V.*, elector of Pfalz, and

* At the third centennial commemoration of the printing of Károlyi's Bible the Hungarian Protestants, with great ceremony, unveiled a monument to his memory at Göncz, the place of his ministry.

Maurice, elector of Hesse, he edited it in Hernborn in 1607. *Maurice*, being fascinated with the Hungarian language, *Molnár* wrote for him a Hungarian grammar in 1610. *Molnár* also translated into Hungarian the Institutes of Calvin. His psalms reached by 1708 thirty-five editions.

The most illuminated and the largest hymnal, the "Old Gradual," was edited by Prince *Rákóczy* in 1636. It was the composition of Bishops *Dayka* and *Geleji*.

The splendid period of the Hungarian Reformed Church was closed by the Bible printed in 1660 and by the "Old Gradual." Not long afterward the victims of the mourning decade sang in tears the psalms of *Molnár*.

§ 28. *Historical, Dogmatic and Polemic Literature.*

Church History, which needs a quiet investigation, found only a few patrons in the feverish period of the Reformation. Rev. *Skaricza* in 1585 wrote the life of the Reformer *Szegedi* under the title of "Vita Stephani Szegedini." Professor *Szilágyi* related the history of the council of Szatmárnémeti and the Tolnai-dispute on the form of Church government. His "Series et Dispositio" did not appear in printed form.

The first dogmatic work was written by Reformer *Biró* of Déva on "A Short Explanation of the Ten Commandments, the Creed, the Lord's Prayer and the Seals of the Creed" (1538). Its facsimile was edited by the Hungarian Academy of Science in 1897.

Bishop *Melius* enriched the dogmatic literature with fourteen works. His principal book is "The Foundation of the Christian Doctrine" modelled after the work of Calvin.

Félegyházi also composed a dogmatic work: "Teaching of the True Christian Religion." Bishop *Gelei*'s principal work is "The Secret of Sectrets," against the Unitarians. We find also many catechisms written for children.

The leading author of polemic literature against the Roman Catholics was Rev. *Alvinczi* of Kassa. His principal work "Itinerarium Catholicum" could not be refuted by Archbishop *Pázmány*.

PART SECOND.

I. THE RELATION BETWEEN STATE AND CHURCH.

§ 29. *The Causes Which Led to the Extinction of the Reformation in Hungary.*

Till the middle of the seventeenth century Hungarian Protestantism was a political power, saving the liberty of the country, and it was thought that, under the shelter of treaties and constitutional laws gained at a cost of much blood, a period of peace and prosperity would set in. But the very contrary happened. Protestantism became the victim of a most horrible despotism, and it is a wonder that the country also did not perish with it.

One of the causes which were instrumental in making the period unfavorable for Protestantism was that the principality of Transylvania, which was the confederate and principal guard of Protestantism, lost its decisive power. George *Rákóczy* II. died in 1660 and his wife, converted to Romanism, became a foe of the Protestants.

The other cause can be found in *Leopold's* accession to the throne. Till his seventeenth year he had been educated by the Jesuits to be a priest, and acknowledged the right of existence to Roman Catholicism only. So the clergy, which took courage, and the Jesuits, who held the whole of Europe as in an iron net, and the lords, who were directed by them, caused the Reformation to plunge into mourning.

When the diet of Pozsony in 1662 was summoned the Protestants, taking the opportunity, published their complaints to the country. King Leopold answered that on account of political cases, the private cases (*i. e.*, the religious injuries) were to be omitted. When their sixth petition was also refused they left the diet in a body. Thus the dove of peace flew away.

§ 30. *The Culminating Point in the Persecution. The Mourning Decade.*

The government trampled the laws under foot and caused the darkest period, called the mourning decade. In order to extinguish Protestantism a court (*delegatum indicium extraordinarium*) was organized at Pozsony. It was opened in 1671 and continued for years to persecute the ministers. The clergy and royal captains acted against the churches and people. Provost *Bársony* took four thousand and Archbishop Szelepcsényi seven thousand souls into the Roman Church; at the end of the decade they said openly: "There is no Calvinistic magnate left in Hungary."

In its first session the court sentenced the members of the *Wesselényi-conspiracy*, which was started by Roman Catholic lords. The Jesuits thought that the time had come when the Protestant ministers and teachers could be extinguished by declaring their participation in the conspiracy. The ministers of Pozsony and thirty-nine citizens were summoned and sentenced to death on May 16, 1672. The ministers were exiled and the citizens were released only at the intervention of the Saxon elector.

The second citation took place on September 25, 1673, and was greater in extent. Thirty-five ministers were called before the court and accused of inciting the people against the king and of speaking of Roman Catholics as idolators. Three conditions were given for avoiding death: 1, exile from Hungary; 2, resignation from the ministry; 3, abandonment of their faith.

At the command of the king for the third time seven hundred ministers were taken before the court, on March 5, 1674. The sentence of death was promulgated on April 4th. Those who wished to save their lives were compelled to sign one of the three conditions.

§ 31. *The Galley-slavery; the Sympathy of Intelligent Europe.*

Ninety-four among those ministers and teachers who appeared before the court of Pozsony in 1674 refused to sign any reversal. They were imprisoned in six forts. Their greatest tormentors were Bishop Kollonich and Jesuit Kellio. Bound in heavy chains, and guarded by unsparing satellites, they were not allowed to undress. Dry bread was their food and rotten straw their bed. In consequence of the trials and torments, lasting for eight months, three died in jail, three escaped, and twenty-one went astray—leaving sixty-two who remained true to their conscience.

They were sentenced to imprisonment for life. After an imprisonment of one year forty-two were sent on the “sorrowful way” to Naples. Only thirty prisoners arrived there and each of these was sold at a price of fifty gold pieces and chained together two by two, they were placed in galleys for the hardest servile work. Six of them died during the time of their slavery.

For the wretched slaves the hearts of Christians in foreign lands were touched with sympathy. Eight merchants of Naples did not spare anything in order to mitigate their condition and to release them. *Hamel*, the delegate of the Holland and Belgic states, addressed to King Leopold a petition proving the innocency of the ministers. The elector of Saxony and the English and Swedish kings through their delegates favored the petition. The interference of Holland, which was the confederate of Leopold against the French, was at last successful. *Ruyter*, the admiral of the Dutch navy, released them on February 11, 1676. Next day the confessors, singing psalms, went over from the penal vessels to the rescuing boat of Ruyter, who received them very affectionately with the following declaration: “Of all my victories not one has caused me so much joy as the deliverance of Christ’s innocent ministers from this intolerable yoke.” At that time twenty-six survived.

The prisoners of the second delivery, numbering twenty, were tormented with neck chains in the dark and narrow prisons of Buccari. At the time of the deliverance their number had decreased to six. In the interest of these a physician named *Zaffi* and the German minister of Venice wrote letters and collected money for them. At last, through the interference of Holland, they were released by King Leopold. After their discharge one of them died, so, together with the prisoners of Naples, thirty-one confessors arrived in Switzerland, the mountainous home of the Reformation.

Switzerland was the first to give a home to the homeless ones. Professor *Heidegger* of Zurich and Professor *Turretin* of Geneva started the crowning work of sympathy. The confessors' condition was mentioned in the public prayers of the Church, and the cities and congregations hurried in collecting money for them. Their journey in that free country was like a triumph; at their arrival in the valley of Engadin the Reformed population went before them in crowds and everybody felt happy if he could touch their dress or could give them anything.

On May 20, 1676, they arrived in Zurich. Here for nearly one and one half years they enjoyed Christian hospitality. Principal *Hospinian* employed artists to paint the portraits of the Revs. *Séllyei* and *Harsányi*, and these are at present in the library of Zurich. At the request of Professor Hottinger Confessor *Kocsi Csörgö* wrote in twelve chapters the "Narratio Brevis" of their slavery.

Not only Zurich, but the whole of Switzerland manifested the warmest sympathy toward the Magyar confessors and collected for them over twelve thousand florins. At last, under the influence of *Thököly*, who started a movement to defend the liberties of the constitution and conscience, the diet of *Sopron* (1681) allowed them to return to Hungary.*

* In the bicentennial commemoration of the galley-slaves (1876) a memorial service was held in Debreczen. Rev. Ch. *Rácz* wrote "The Victims of the Court of Pozsony." A monument erected by Mrs. J. *Hegyí* was unveiled in Debreczen between the college and principal church in 1895.

§ 32. *The Defeat of the Reformation with Political Force; Two Fatal Decades (1681-1701).*

At the diet of *Sopron* (1681) the Protestants presented a petition, in which they related the facts. But they received no attention, and so Protestant lords did not have part thereafter in the diet. The twenty-fifth and twenty-sixth articles of that diet were enacted without their presence. The twenty-fifth article confirmed the peace of Vienna, but "left the rights of lords integral" and allowed the return of the exiled ministers. This point was secured through the action of foreign powers. The twenty-sixth article ordered that only those churches which were built by Protestants and were not consecrated by Romish ceremony should be given back to them. That article designated two places in every county for new churches. Those were the "*loci inarticulati*."

When Buda was recaptured from the Turks by the king's troops (1686) the victory made the dynasty revengeful toward the Protestants. A so-called "bloody court" was established in Eperjes by Count *Karaffa*, and from the Protestant population of that town twenty were decapitated. When their innocence was proved the king stopped that fatal court at a request from the palatine and from other sources.

Next year (1687) took place the diet of *Pozsony*. According to the twenty-first article the privileges of the diet of 1681 were maintained, but "only by the grace of the king." Thus came caprice and grace in place of constitutional laws. After the diet the persecution of the Protestants started anew. Bishop *Kollonich* presented in Vienna his plan (*Einrichtungswerk*). It was his final purpose that "Hungary first must be made a slave, then beggar, then Roman Catholic." According to the "*Explanatio Leopoldina*" (1691) only the Roman faith, as the dominant religion, has right to free services everywhere; the Protestants could hold services at the twenty-two specified places, but elsewhere they could have only private services without a minister; the Roman Catholic festivals

were to be observed by the Protestants also, who were compelled to partake in the processions. This explanation of the law, by which the Protestants were subjected to every kind of persecution and oppression, was valid for a hundred years. Kollonich, its author, became the archbishop of Esztergom.

In the meantime Transylvania lost its independence and was placed under the government of Leopold, and Kollonich began his function also in Transylvania. Urged by him, a royal order was issued (1701); according to it all of the ecclesiastical estates in the recaptured territory must be given to the Roman Catholics; every lord as a patron must reinstall the Romish priests in his estate; in the territory taken back from the Turks and in the frontier towns the exercise of the Roman Catholic faith only is allowed. The Protestant Church faced indeed a disturbed and hopeless future.

§ 33. *The Reformation During the National War under the Leadership of Francis Rákóczy II. The Year of Hope.*

The nation, left alone, took up arms, being convinced of the manifold injuries which it had suffered. The Roman Catholic *Francis Rákóczy II.*, who had avoided the axe of the executioner by running away from jail, stood at the head of the national army, and, receiving aid from the French king, caused such a turn that the terrified government of Vienna invited negotiations, but it struck upon a rock.

Joseph I., the new king, having a wider horizon, tried to appease the desperate nation by discharging the hated Kolonich from the government. Rákóczy, in order to continue the negotiations, summoned the diet in Széchény (1705), to which the king also sent four delegates. Here Rákóczy was elected "prince of the Hungarians confederating for the liberty of the country" and took an oath that he would defend the three recognized religions in their integrity. At his suggestion it became a common agreement that the denominations would settle in an amicable way the questions concerning the churches. The paragraphs concerning religion were as fol-

lows: 1, in cases of religion the right of the lords must be estopped; 2, the church must be given to that denomination which is in a majority in that place. In commemoration of the interdenominational peace the prince coined a medal whereon three persons together light the fire of the altar, in order to symbolize "religious harmony fanned by the spirit of liberty." The Jesuits, who were allowed to stay in the country only in case of separation from the Austrian Jesuits, started a movement against the articles drafted at Széchény.

The prince replied to their pamphlet in the "*Answer of Francis Rákóczy*." This reply, discovering the intrigues of the Jesuits, is matchless in Hungarian history. In it "God let the truth to be told in a miraculous way by a Popish adherent." The reply was not without effect; the Jesuits were excluded from Hungary, which they named "*Regnum Marianum*."

Because of the disturbing action of the Jesuits, and at the request of the French king, the fatal step was taken: the diet of Ónod (1707) declared the Hapsburg dynasty to be de-throned and the country to be free. In the meantime the star of Rákóczy's chance had sunk. In his absence, and in spite of his protest, his general agreed to the peace of Szatmárnéméti (1711). Its provision concerning religion is as follows: "The king will hold to the laws of the country as to religion."

That peace was a signal for the victors. The Jesuits suddenly started such an unsparing persecution that the fleeing people could gather to pray and sing only on the fields, without ministers, because their churches were taken from them. The years of hope disappeared again for a very long time.

§ 34. *The Babylonian Captivity of the Church During the Reigns of Charles III. and Maria Theresia (1711-1781).*

In the time of King Charles III. the Hungarians lived through years of quiet oppression. The thirtieth article of the

diet of 1715 prohibited even complaints through the ecclesiastical magistracy. But the Roman Catholics gained new forces. The king endowed the archbishop of Hungary with the title of "the prince of the holy Roman Empire"; he reinstalled the Roman bishopric in Transylvania and surrendered the Reformed college to the new bishop. The "Royal Governmental Lieutenancy" was established (1723) to hear all cases pertaining to education. Its members were mostly Roman bishops, fanatical lords and servile nobles. That Lieutenancy was called by a Roman bishop "the whip for heretics." Indeed, with its endless ordinances, it stopped the slightest activity; it forbade conversion to Protestantism, and punished those who proselyted; Protestants were not eligible to appointment to the magistracy.

The committee concerning religion, as ordered by the diet, came together in 1721, its members being Roman Catholics and Protestants, but failed to agree. The king issued the "Carolina Resolutio" in order to prescribe the status of the Protestants. Its contents were as follows: (1) The rights of the lords were to be sustained (*cuius regio, eius religio*); (2) the Protestant ministers could serve only in the specified places; (3) matrimonial cases were to be put under the charge of the Roman bishops, and mixed marriages could be performed only by Roman Catholic priests; (4) the Protestants were allowed to elect their own bishops, but their authority was effectual only as to the moral life of the ministers and baptism was under the supervision of Roman Catholic deans; (5) those who were converted to Protestantism were to be punished with a severe penalty; (6) the Roman Catholic festivals were to be observed externally by everybody and the guilds were compelled to partake in the Romish processions; (7) everybody taking an office had to take an oath in the names of the saints and of St. Mary; (8) the Protestants were allowed to have small primary schools and for high schools a royal permission was necessary; (9) those suffering religious injury were allowed to appeal to the king in a private, not

corporate capacity." But the dominant party found that the edict contained too much ease for the Protestants and Cardinal *Althan* appealed to the pope to stop its publication.

Nor was the situation of the Protestants improved under the reign of *Maria Theresia*. A royal ordinance forbade the Protestant ministry from teaching the doctrine that infants that died without baptism could be saved. *Biró*, a Roman bishop, in a pamphlet named *Enchiridion*, which was published in German also, urged the burning of the Protestants. In that century of enlightenment this pamphlet caused such a shock that, at the interference of Englishmen and Prussians, it was suppressed. The bishop of *Pécs* drove out of his diocese the Protestant ministers and confiscated their churches. At the demand of the pope's delegate societies with the purpose of converting the Protestants were organized (Societies of St. Joseph, St. Stephen and St. Mary). At the breaking out of the seven-years war the pope presented to *Dawn*, the commander, a consecrated sword and called upon him in a bull to extirpate heresy as Satanic.

The situation of the Protestants became easier when the ingenious Joseph was appointed by his mother to be governor. He made a journey through his country; he visited the Reformed bishop in Debreczen and listened with love to him. By his experiences he was convinced that the Jesuits were the authors of the disturbances. "I know them"; he wrote to a French Minister of State in 1770, "they spread darkness on the earth." At the time of their abolishment by Pope Clement XIV. they had in Hungary eighteen schools, twenty cloisters and eleven missionary stations. Their estates were absorbed by the state into the "study fund" established by *Maria Theresia* in 1775.

§ 35. *Emperor Joseph II. and the Decade of Tolerance.*

The dawn of better days for the Protestant Church began under *Joseph II.* He wished to put a stop to religious persecution and intended to purify even Roman Catholicism. He

wrote to his ambassador in Rome: "I hate superstition and fanaticism . . . therefore I wish to abolish the cloisters; lay priests should act and should proclaim the Gospel instead of myths; enlightened priests must be educated, . . . then after a century the whole people will be Christian." Among his remarkable ordinances we find that without royal permission first obtained no papal bull was to be promulgated, and that differences as to religion were to constitute no hinderance in filling offices.

In 1781 he issued "the edict of tolerance." Its content is as follows: "The Protestants are allowed to hold private services everywhere in the country, and also public services in those places where a hundred or more families are able to build a church, parsonage and school, but the church must be without steeple and bell and its door must not face the street. On account of his religion no Protestant can be excluded from public office. Protestants can buy estates and can engage in trade everywhere. No one is compelled to take an oath which is contrary to his religion. Protestants are not compelled to hear the mass or partake in the procession. They can use the churches which have been in their possession and can rebuild those which have been in ruins. If the father is a Roman Catholic all the children must be educated in his faith, but if the father is a Protestant, only the boys are allowed to follow their father's religion. No priest can visit protestants in sickness without a call. The Roman bishops have no control over Protestant baptisms; the Protestant bishops can visit their pastors."

The Protestants rejoiced over these ordinances but the prince-archbishop doubted the right of the emperor to grant religious liberty to the Protestants. *Pope Pius VI.* visited the emperor personally at Vienna in order to move him to withdraw his ordinances, but Joseph and his premier remained inflexible and the pope departed without success.

Joseph issued other ordinances favorable to Protestantism. But, chiefly on account of the dissatisfaction of the Roman

Catholics, Joseph, before his death, withdrew his ordinances, except the edict of tolerance.

§ 36. *The Evangelical Churches are Restored to a Constitutional Basis.*

Leopold II., brother of *Joseph II.*, was a wise and enlightened king. In 1790 he declared that he was inclined to strengthen the rights of the Protestants by laws passed by the diet. Thus the royal court stepped out from the path of despotism exercised since 1681.

His rescript addressed to the diet contained an expression about the "religions recognized equally," and was objected to by the clergy. A reply came from the king. It names the Protestant religion as an "acknowledged religion" and the word "equally" was omitted. It was accepted and enacted by the diet as *the twenty-sixth article of 1791*. Its content is as follows: "(1) Everybody can freely follow his religious convictions. (2) The services are public everywhere and the lords are compelled to give properties for the churches, schools and parsonages. (3) Nobody may be compelled to a ceremony which is contrary to his creed. (4) The Protestants are under their ecclesiastical magistrates, and in accordance with the previous concession of the king they may have general synods also. (5) They are allowed to have schools and to print their books. (6) Roman Catholic priests may not collect taxes from Protestants. (7) The ministers of both creeds may visit their own sick and prisoners. (8) Everybody may be elected to office without regard to his religion. (9) The Protestants are freed from taking oath in the name of St. Mary or of the saints. (10) They may use their funds. (11) Their matrimonial cases are to be settled by their ecclesiastical courts, and till they are organized the laical court is to judge them. (12) They may use their estates and those who take them must be punished by a fine of six hundred florins. (13) Conversion to Protestantism is to be reported to the king. (14) These rights are not to be extended to

Dalmatia, Croatia and Slavonia. (15) Mixed marriages are to be performed before Roman priests; if the father is a Roman Catholic all the children, and if he is a Protestant only the boys, shall follow his creed. (16) Every case originating from mixed marriages belongs to the Roman Catholic ecclesiastical court. (17) On Roman Catholic festival days the Protestants are not allowed to do any noisy work."

This law, which claimed to make an "agreement to last forever," and which provided that "the objection of the clergy and of the several Roman Catholic lords was to be invalid forever," closed the centennial period of oppression and injuries.

§ 37. *Obstructive Trials. The Enactment of the Law Concerning Religious Liberty.*

The Roman party under the reign of *Francis I.* (1792–1835) attempted to turn the twenty-sixth article of 1791 from its original meaning. The injuries increased day by day; in 1799 the Protestants went to the king with complaints containing sixty sheets. The third centennial anniversary of the Reformation (1817) was observed with dismal prospects.

But in 1844 the situation was changed, and the Protestants, helped by liberal Roman Catholics, succeeded in enacting the third article. According to it: (1) Those who had been educated in the Protestant religion till their eighteenth year were not to be questioned as to their religion; (2) mixed marriages performed by Protestant pastors were to be valid; (3) Those who wished to change to Protestants were obliged to notify their former pastor in the presence of two witnesses, and in four weeks the transfer was to be complete.

Then came the great events of the Hungarian war for independence (1848–1849). In the *twentieth article* of the diet, held in 1848, a law concerning religious liberty was passed. This new and important law became the irrevocable foundation of Protestant religious liberty. According to the second section "perfect equality and reciprocity are extended to every

denomination." The third section provides that the expenses of every recognized denomination should be assumed by the state.

The carrying out of this law was suspended during the outbreak of the national war for liberty. After the suppression of this war there was a decade of new and penal trials which threatened the stability of Protestantism and of the state itself.

§ 38. *A New Oppression. Fight against the "Patent."*

Count Leo Thun, minister of education at Vienna, issued a plan of Church government (1855) and called upon a few Protestants to discuss it. But they replied that without a commission from their ecclesiastical bodies they were not able to decide. The synods also rejected the plan.

After a painful delay (1859) came the "Patent" with the signature of Emperor Francis Joseph. It menaced the Protestant autonomy at its very foundations. A meeting was summoned by Rev. Balogh of Nagyszalonta in Debreczen, where, at the motion of Rev. Emery Révész of Dabreczen, the view was accepted that "the Austrian dynasty has not received any right either from God or from men by which it might interfere in the government of the Reformed Church. . . . It is matchless in history, therefore the legal status preceding 1848 should be restored."

A new order practically suppressed the synods. Another meeting was summoned in Debreczen in 1860. Rev. P. Balogh was the president and Count Emery Degenfeld associate-president. C. Tisza, who was later a premier, answered the royal commissioner, who urged the closing of the meeting: "Above all we owe obedience to the king of kings; therefore we cannot dissolve without abandoning our creed."

In the meantime Baron Vay called upon Rev. Révész to prepare a pamphlet to set right the situation of the Hungarian Protestants before the world. It was translated into English and was sent to the English ambassador at Vienna and to the delegates of the greater Protestant powers. To the great sur-

prise of everybody the government of Vienna yielded, and the Patent was suspended on May 15, 1860.

§ 39. *The Gradual Enforcement of the Religious Law of 1848.*

After the coronation of Francis Joseph (1867) the following laws were passed in order to define the relation of the Reformed Church to the state and the other denominations:

The fifty-third article of 1868 say that the children of mixed marriages shall follow the creed of their parents according to their sex, and if one denomination receives aid from the treasury of a community the other denominations existing there shall be helped also, and in proportion.

The seventh article of 1885, under the premiership of the Reformed *Tisza*, made three Protestant bishops and three general curators, being the oldest in office, members of the Upper House.

The thirty-first article of 1894 provided compulsory civil marriage, which must precede the ecclesiastical blessing.

The thirty-second article of 1894 allowed the parents of mixed marriages to make an agreement before their marriage as to the religion of their future children. If they fail to make the agreement before their wedding, the children follow the creed of the parents, according to their sex.

The forty-third article of 1895 enacted the law under which the individual is allowed to live without being a member of any church, but the children in such families must be educated in a recognized religion.

The thirty-eighth article of 1868 acknowledge the rights of the denominations to maintain elementary schools. In 1875 the general pensions institution for teachers was extended to those teaching in denominational schools.

The thirtieth article of 1883 gives privileges to the Churches to organize high schools, and their professors are members of the National Pension Board for Professors.

The fortieth article of 1868 excused clergymen and theo-

logical students from partaking in the compulsory military exercises.

The sixteenth article of 1893 orders that the salary of a denominational teacher shall be increased by the state to eight hundred crowns, if the congregation is not able to pay so much.

The churches also receive aid from the state. The first support was given in 1869 (65,000 florins for the Reformed Church), and the sum has increased since 1892.

The important fourteenth article of 1898 enacted the law that the salary of clergymen acting in a legally acknowledged denomination should be enlarged to eighteen hundred crowns from the treasury of the state. Thus the third article of 1848 is gradually but continuously realized.

II. CHURCH GOVERNMENT.

§ 40. *The Period Without a General Synod.*

In the time of the persecution no regular synodical meetings could be held. In the beginning of the eighteenth century the idea became prevalent that the lords should come to the support of the oppressed Church. In 1734 Lord S. *Patay* invited several lords to his estate, and at this meeting it was agreed that from the lay members a general curator should be elected as an associate-president to the bishop and there should also be chosen a curator to the dean in every classis. Further it was decided that the general curators and bishops should come together annually for conference. ("In unum convenient"—so is derived the "Conventus," a governing body of the Church.)

Because the creation of offices for lay persons in the Church government was an irregular action, the clergy protested against it. Thus began a fight lasting for one hundred years, between the laity and clergy.

In Transylvania the form of government developed in a different way. There, the Reformed Church being in a close relation with the state, the supreme ecclesiastical body was

the "Supremum Curatorium," consisting of five curators and five clergymen (bishop, deans and ordained professors). This body was transformed in 1709 to a "Supremum Consistorium" with twenty-five clerical and twenty-five lay members. It ordered that in every classis and large city a lay curator should be elected.

§ 41. *The General Synod of Buda (1791).*

The relations between the clergy and the lay members were disturbed when the General Synod of Buda was summoned, where, in spite of the clergy's protest, Count *J. Teleky* was elected president. A "Supremum Consistorium" was ordered here, as the highest governing body, its members to be the bishops and general curators and its president a general curator. The last point was obnoxious and was opposed by the clergy. The synod decided that a consistory should be organized in every congregation. This was a great and permanent gain. But in organizing the consistories (presbyterium) the patrons also were allowed a share in the government of the Church.

It was further provided that the members of the classical and synodical bodies should be equally chosen from the clergy and the laity. The clergy was displeased with the decision that the presidents were to be elected from the laity; a bishop could preside only in dogmatic and liturgical cases. It was ordered that the General Synod meet every tenth year. But the king, because of the dissatisfaction of the clergy, did not confirm the decrees of that general synod. Thus the great fight went on.

§ 42. *Continued Fight; the General Synod of 1881.*

Bishop *Benedek* declared that he would not accept the decrees of the illegal synod held at Buda, and appealed to the king. By order of the king three "general conferences" were summoned, and by them it was decided that a "general Conventus" should be organized. Curator *Péchy* became its

president. This Conventus, which was mentioned before as the "Supremum Consistorium," received a new impulse after the withdrawal of the "Patent." By one synod it was moved (1867) that it be a plenipotentiary body, but the proposition was rejected.

But everybody felt that the time had come when a *legally* convoked general synod must be held. Prepared by the Conventus, it was summoned at *Debreczen* in 1881, and represented the whole Church. Bishops Peter *Nagy* and General Curator Baron N. *Vay* became the presidents. The law concerning a "General Fund" was enacted. Under the influence of the enthusiasm manifested at the meeting men and women offered more than 30,000 florins. The Conventus was inserted into the constitution of the Church; the Synod of Transylvania which was independent before, was united with the other synods; compulsory laws for the five synods were drawn, etc.

§ 43. *The General Synod of 1891-93.*

At the capital of Hungary was held the second general synod, the presidents being Bishops Bartholomew *Kiss* and Gabriel *Papp*, and from the laity General Curators Baron Nicolaus *Vay* and Coloman *Tisza*. In the name of the Alliance of the Reformed Churches holding the Presbyterian System Dr. *Mathews* welcomed the Hungarian Reformed Church.

The most important decrees are as follows:

1. Because the Synod of Transylvania is a part of the General Synod, the members of the General Synod must be elected by the consistories in Transylvania also, and not by the Synod, as had happened.

2. The large congregations are not to cast more votes than six.

3. The members of the Conventus were to be elected by the synods.

4. The law concerning the election of pastors was to be modified.

5. The "General Pension Fund" for the widows and children of ministers was to be instituted by the next Conventus.

6. Every body must contribute toward the "General Fund."

7. In matters which pertained both to the Reformed and Lutheran Churches, a mixed committee was to be elected and its Reformed members were to move propositions before the Conventus.

8. An educational plan, based on the theory of the autonomy of the Church, was accepted. The decrees were confirmed by King Francis Joseph.

§44. *Constitution and Organization of the Church.*

The Church has the "consistorial-general synodical" form of government; *i. e.*, all its cases must be settled by its own bodies, the lowest being the consistory and the highest the general synod.

Every Reformed person must belong to a *congregation*. The officers of the congregations are the pastor, teacher, curator and elders, and these form the *Consistory* (presbyterium). The elders are elected for twelve years and in this proportion: for 200 souls, 4; for 500, 8; for 1,000, 12; for 3,000, 24; above 3,000 souls, 1 additional elder to every 1,000 adherents. The president of the consistory is the pastor; without him no meeting may be held.

The several associated congregations from the *Classis* (tractus, senioratus), its members being the ministers and counselors chosen from the laity and clergy, two teachers and one professor representing the elementary and high schools; the stated clerks and attorney are members *ex officio*. Its presidents are the dean and the classical curator.

The several associated classes form the *Synod* (superintendentia, district), its members being the deans and classical curtors, the councilors elected from the clergy and laity, the

delegates of the classes and the representatives of the high schools and academies. Its presidents are the bishop and general curator. It holds a meeting twice every year and takes charge of the examination of candidates for the ministry and for school positions, of ordination, etc.

The *General Conventus* is a body organized to settle affairs pertaining to the whole Church, and represents the Church during the interval of the general synods. Its members are the bishops, the general curators and the representatives of the synods—together 38.

The *General Synod* comes together every tenth year. The sphere of its action is ecclesiastical legislation which pertains to the articles of confession, government, liturgy, the election of ministers, education, the ecclesiastical tax-system, the General Fund, etc. It has 116 members.

III. SCHOOLS.

§ 45. *The Condition of Schools, 1660–1884.*

After 1660 the Roman clergy, united with the despotic government, endeavored to extirpate the Reformed schools, which were called “the seeding grounds of the Church.” Collections were forbidden for schools. Queen Maria Theresa in 1763 stopped the issue of passes for students wishing to go abroad. Books printed in Hungary or in foreign countries were strictly censured by the Jesuits.

After such a proceeding the Board of Education of the imperial court in Vienna issued the “*Ratio Educationis*” (1777). It placed the Protestant schools under the supremacy of royal district supervisions and made the German the school language. The Reformed Church, led by Count L. Teleky, went to Queen Maria Theresa with a petition (1777). As late as 1791 the autonomy of the Protestant schools was secured.

But in 1805 another “*Ratio Educationis*” was issued. It was more adapted to the needs of the time and provided for

teaching in Hungarian. When it was extended to the Protestants, they declared that they were willing to accept what they thought to be good in it, but because of their autonomy it could not be enforced. In 1848 their rights were secured, but in 1851 the "Organisations Entwurf" menaced the Reformed schools with a final peril. Bishops S. *Pap* of Debreczen issued pastoral letters and with money from various sources saved the college at Debreczen. In 1856 another imperial edict ordered the German language restored in the schools. The Reformed Church protested again; in 1861 the "Entwurf" ceased to be enforced, and in 1884 the Church constructed the present system on the basis of its autonomy.

§ 46. *Old and New Colleges.*

1. *The College at Sárospatak*, whose professors and students were expelled in 1671, was given back to the Reformed people by Prince Rákóczy II. in 1704. But later they were also disturbed by Jesuits and were compelled to apply to foreign Protestant powers. The college was enriched by large funds and celebrated the third centennial anniversary of its existence (1860) with great festivals.

2. *The College at Debreczen* was spared from persecution. In 1752 Queen Maria Teresa forbade the city to aid the college from its treasury. The Reformed people, headed by Supreme Judge *Domokos*, started a collection and applied for help to the brethren in Switzerland, Holland and England. The "English Fund," established through the endeavors of Archbishop *Harring* of Canterbury and the bishops of the English Church, is still in existence in London and the interest therefrom goes to the college. In 1802 the city began again to contribute to the support of the college; it has since continued its aid and in 1896, when Hungary celebrated the millenium of its existence, established four new chairs.

3. *The College at Pápa* was reopened when its professor, *Kocsi Csergő*, returned from galley slavery, but in 1752 the whole estates of the congregation at Pápa were occupied.

Joseph II surrendered the college to its professors in 1783. Though it was compelled to give up its department for candidates for teaching and its law academy, it is still doing work through a high school (gymnasium) and a theological seminary.

4. *The Theological Seminary at Budapest* was established in 1855 by the enthusiasm of many lords, and especially by that of Bishop *Török*. In the beginning it was a common school for both Lutherans and Reformed, but later (1866) the Lutherans withdrew.

5. *The Theological Seminary at Kolozsvár* was established in 1895 by the influence of Bishop D. *Szász*. It caused the suspension of the seminary at Nagyenyed.

6. *The "Lyceum" of Máramarossziget* was enriched by the funds of Count T. *Butler*. A law academy was added to the high school in 1836.

IV. LITERATURE.

§ 47. *Bibles and Hymnals.*

The glorious period of the Hungarian Bible was closed with that printed in Nagyvárad, 1661. After that time for many years the Bibles were printed in Basle and Utrecht. A young artist, named N. *Kiss* of Tóthfalu, immigrated to Holland and printed 4,000 copies at Amsterdam, 1685. But not all of those could be taken into Hungary.

Rev. George *Komáromi* of Debreczen finished at that time the revised translation of the Bible and it was edited at the cost of the city of Debreczen in Leyda, 1718. But on their arrival at the limits of Hungary they, like captives, were put into custody. The city of Debreczen sent a deputation to the king, who ordered that the books be surrendered to the Protestants, but the Jesuits burned them in the yard of the Roman bishop of Eger (1754).

The nineteenth century promised a brighter future. "The British and Foreign Bible Society," established in 1804,

having taken notice of the sad conditions, sent a delegate with 10,000 crowns to Hungary, and an institute was established to spread the Bible. But in 1816 the establishment was suppressed by the government.

Rev. A. *Wimmer*, a Lutheran pastor, with English aid founded a printing house in *Kőszeg*, in 1838. During ten years 120,000 Bibles were printed here and circulated. But the court of Vienna in 1851 closed the Bible-depots in *Kőszeg* and Budapest and confiscated the copies on hand. E. *Millard*, the general agent of the Bible Society, was excluded from Vienna; *Wimmer* fled abroad. The English ambassador at Vienna declared the Bibles to be English property and demanded them. Thus they were exported from Hungary to Berlin, where the Prussian king gave them protection.

After ten years the Bibles were allowed to be returned to Hungary. *Millard* knocked at the door of the Burg at Vienna (1861) and an edict permitted the spreading of the Holy Writ. Depots were established in Budapest, Kolozsvár and Vienna.

The first step to renew the Hymnal was taken by the Synod of Transylvania, which commissioned Bishops *Bonyhai* and *Szigeti* with that work. The Hymnal was edited in 1744 and 1838. It is the Hymnal of Transylvania to-day.

The General Synod of Buda (1804), which represented the other four synods, ordered the revisal of the Psalms, and the new Hymnal was edited in 1808. Later on (1857) the renewal of the Hymnal was suggested. Under the presidency of Rev. *Fejes* a "Tentative Hymnal" was composed, but it was not accepted by the synods (1903).

§ 48. *Authors of Church History.*

The preparation of the Church History was started in the time of the persecution. The most memorable writers were:

1. Professor *Párizzpápai* wrote the "*Rudus Redivivum*" in 1684. It was reprinted in the "*Miscellanea Tigurina Collectio*" in Zurich, 1723.

2. Rev. *Haner*, a Lutheran pastor, edited the "*Historia Ecclesiarum Transylvanicarum*," 1694.

3. Rev. P. *Ember*, urged by *Jablonsky*, a court-preacher of Berlin, composed a historical work. Its manuscript went into the possession of Professor *Lampe* of Utrecht, who edited it under the name of "*Historia Ecclesiæ Reformatae*," 1728.

4. Rev. Peter *Bod*, the greatest writer of Hungarian Church History, produced many writings. His principal work, "*Historia Hungarorum Ecclesiastica*," in manuscript, reached Professor *Gerdes* of Groningen and then the library of Leyda. It was published by Professor *Rauwenhoff* of Leyda (1888-1890).

5. Bishop *Sinai's* manuscript on the History of the Hungarian Church is in the library of the College of Maros-vásárhely. His "*Sylloge actorum publicorum*" was printed in 1790.

6. Bishop E. *Budai*, while a professor at Debreczen, was the first to write in the Hungarian language, 1807.

7. Bishop F. *Tóth* also wrote in the national tongue (1808).

8. Rev. *Bauhofer*, the Lutheran pastor at Buda, composed "*Die Geschichte der Reformation in Ungarn*," which was printed in Hambourg (1854) and translated into English.

9. Rev. *Linberger*, the Lutheran minister at Késmárk, edited "*Die Geschichte des Evangeliums in Ungarn and Sieben-Bürgen*" in 1880.

10. Rev E. *Révész* of Debreczen was one of the greatest authors. He edited forty-eight historical works.

11. Finally the Church History of Professor *Warga* is to be mentioned. It is very valuable.

V. LIFE.

§ 49. *Literature Society—Papers.*

The social activity of the Hungarian Church has been noticeable since the middle of the XIX. century.

As early as 1863 steps were taken to organize a *Protestant*

Historical Literary Society. The present society was organized in 1890. Its purposes are the encouragement of Hungarian Theological literature and the spreading of tracts among the people. For many years its president was the late Hon. *Hegedüs*, Ex-minister of Commerce; its secretary is Professor *F. Szöts* of Budapest. The products of its action are the "Protestant Review" ("Szemle"), its tracts (368,000 copies), many Monographs, Church Historical Repertories, the "Domestic Treasury" ("Házi Kincstár") for families, etc.

Church Papers also were started. The first was the "Protestant Church and School Paper" established in 1842. At the present time there are ecclesiastical organs at Budapest, Sárospatak, Debreczen, Kolozsvár, and Pápa. In Possony the "Theological Organ" is edited quarterly and in Sárospatak the "New Magazine of Sárospatak."

The "Winter Paper" which with its popular contents is published during the winter, was started by Rev. *Csécsi* with three hundred readers; now it has a circulation of 15,000 copies under the editorship of Rev. *Szabolcska*. The "Free Church" was established in 1884 by Rev. Charles *Rácz*, and the "Little Mirror," in a strong Evangelical spirit, by Professor *S. Kecskeméthy* in 1893. Rev. *J. Szalay* is the editor of the "Christian Evangelist," a popular paper in the cause of home mission work. The "Truth-teller" was started by Rev. *Budai* in 1899; its present editor is Professor *J. S. Szabó*. The "Sunday" is edited by Rev. *Vajda*. For children the "Sunray" and "Good News" have been published. The "Awakener" is the organ of the Y. M. C. A. For women the "Mustard Seed" and "Olive Branch" are published.

§ 50. *Benevolent Societies.*

Societies to exercise the work of Christian mercy and love were established under the influence of the *Scotch Mission*. The first missionaries of the Scotch Free Church (Revs.

Smith and Wingate) arrived at Buda in 1841 and served among the English-speaking laborers working in the construction of the chain-bridge. They were aided by Maria Dorothea, wife of the palatine. Their special purpose was to preach the Gospel for the Jews. The despotic government of 1851 drove them out of the country; their school was defended by the Reformed congregation of Budapest. Under the patronage of Bishop *Török* a German Reformed Church was organized in Budapest, and in 1878 the city gave building lots and the Scotch erected a church and school. The later missionaries, R. *König* and Dr. A. *Moody*, raised the school to a flourishing state, the institution being visited by four hundred and fifty children (half of these are Jews). It gives free instruction, bible lectures, organized a Sunday school, and spreads the Bible. Rev. J. *Webster* is the present missionary.

The *National Protestant Orphanage* was established by Rev. *Bauhofer* and others in 1859. The first building was dedicated in 1869 and began with forty-four orphans. Receiving new funds in 1877 it erected another building which gives a home to a hundred orphans. Since that time it has been enriched with additional funds.

The *Home of Love* in Kolozsvár was established by Bishop D. *Szász* for orphans of professors and ministers; there is another home at *Uj Banovce*, which was founded by Rev. *Keck*. In Debreczen a citizen named Andrew Szabó provided a fund for orphan students; it has grown to 126,000 crowns and gives aid to the amount of 48,000 crowns annually. The *Maria Theresa Orphan's Fund* at Debreczen contributes yearly 26,000 crowns to five hundred orphans. The *Home of Invalids* at Debreczen takes care of one hundred and sixty-two old men and women, who are incapable of work. Its yearly help amounts to 24,000 crowns.

The *Bethsaida* is a Protestant hospital and deaconesses' home, established in Budapest, 1866. At that time it contained only two small rooms. Rev. R. *König* collected for this institution in Scotland and America, Miss *Mackishon* and

an American who withheld his name donated the first funds. Then Scotch, Swiss, Holland, England and German, and other free beds were established. The city of Budapest donated the lots and the German Church of Budapest sustains the institution, which was dedicated in 1880. During twenty-five years 9,101 sick were taken care of here. Sister *Helm* was the first to begin to instruct the deaconesses.

The *Reformed Good-Friday Society* was organized by eight zealous church members who came out from the church on the Good Friday of 1893. Its purpose is to save the morally defective children, or those who are about to be lost. Its home, the "Elizabeth Home," was opened in 1904 and takes care of fifty-eight children.

The *Tabitha Society* was organized in 1873 by Mrs. J. *Székács* in 1873. The members sew for the poor ones and provide them with wood and coal in the winter.

The *Susanna Lorántfy Society* was started in 1892. Its purposes are the practice of Christian love and the cultivation of the moral life, especially among women. It has a "sewing hour" every Monday, when the ladies listen to sermons; it makes preparation for Sunday school, distributes dresses, arranges agapes, visits prisons, gives food to poor families, etc. Such societies exist in many towns of Hungary.

In 1893 was organized the first Y. M. C. A. in Budapest by Cruator A. *Szilassy*. After this example others were started; that of Békés, established by Rev. F. *Kecskeméthy*, has its own home.

The *Bethany Society* was organized by Rev. A. *Szabó* of Budapest. It aids the indigent ones, gives instruction in Sunday Schools, engages colporteurs, etc.

After the many injuries suffered from Romanism, fairness was manifested in a matchless way on the part of a Roman Catholic lord toward Protestantism: Baron A. *Baldácsi* in his will made the Protestant Churches his heirs. To-day the fund is over 100,000 crowns; by it poor congregations, ministers and their widows and children are helped.

§ 51. *Church Organization Among the Hungarians of America.*

Few Hungarians emigrated to the United States previous to 1880, but since that year the number has been increasing year by year. The first congregations of Hungarians were organized by the Board of Home Missions of the Reformed Church in the United States, and by the Presbyterian Church. Those bodies took care of the Hungarian Protestant congregations until 1904, when the Reformed Church of Hungary sent a delegate to the United States to check the division of the Hungarians into two religious bodies and to unite them under the supremacy of the Church of Hungary. But only a few answered. They organized the Hungarian Classis as a part of the Church of Hungary, Rev. Z. *Kuthy* being chosen dean and Count *Degenfeld* being elected curator. In 1905 a Hungarian Classis was organized under the supremacy of the Reformed Church in the United States, Rev. A. *Csutoros* being chosen president. To-day there are about thirty-five Hungarian congregations under the care of the three organizations.

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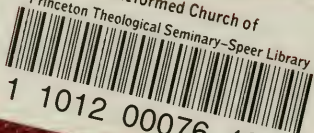
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